This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE CHURCHMAN'S ALTAR MANUAL

[redacted]

THE

CHURCHMAN'S ALTAR MANUAL.

THE

Churchman's Altar Manual,

AND

Guide to Holy Communion;

TOGETHER WITH THE

COLLECTS, EPISTLES, AND GOSPELS,

AND A

Selection of Appropriate Hymns.

GRIFFITH AND FARRAN,

At the sign of the Bible and Sun,

WEST CORNER OF SAINT PAUL'S CHURCHYARD, LONDON.

M.DCCC.LXXXI.

138. L. 605.

PREFATORY NOTE.

THE object of the Compiler of this Manual has been to provide for Communicants a Guide to the Blessed Sacrament, as complete, and at the same time as simple and concise, as possible. Most of the existing Manuals appear to him to be too diffuse, both as regards the directions and the prayers, thus tending rather to bewilder than assist the Communicant in his devotions.

The matter has been drawn from writers of a bygone age, whose devout aspirations far exceed in fervency the language of modern compositions. The Preparation for Holy Communion has been taken from the "Imitation of Christ," by Thomas à Kempis, and will be found to express in fervid language all the longings of a soul "hungering and thirsting after righteousness."

table collection of Hymns. This c
teness, obviating as it does the
sity for using several books, wil
nd very convenient, in these days v
e celebration of the Holy Commu
a separate service has become
neral.

The Compiler begs to acknowledge
anks the permission kindly grante
e Proprietors of "Hymns Ancient
odern," Messrs. Nisbet & Co., and o
r the use of the Eucharistic Hymn

In order to make the collection a
s was needed, some Hymns have be

CONTENTS.

PART I.

PAGE.

INSTRUCTION, PREPARATION, &c. 13

PART II.

THE OFFICE OF HOLY COMMUNION . . . . }
THE DEVOTIONS DURING THE CELEBRATION . . } 63
THE COLLECTS, EPISTLES, AND GOSPELS . . . }

PART III.

DEVOTIONS AFTER COMMUNION 221

THANKSGIVING 223

HYMNS 239

A TABLE OF ALL THE FEASTS

THAT ARE TO BE OBSERVED

IN THE CHURCH OF ENGLAND

THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord JESUS CHRIST. Jan. 1.
The Epiphany. Jan. 6.
The Conversion of *S. Paul*. Jan. 25.
The Purification of the B. V. *Mary*. Feb. 2.
S. Matthias. Feb. 24.
The Annunciation of the B. V. *Mary*. March 25.
S. Mark the Evangelist. Apr. 25.
S. Philip and *S. James*. May 1.
The Ascension of our Lord JESUS CHRIST.
S. Barnabas. June 11.
The Nativity of *S. John* the Baptist. June 24.
S. Peter. June 29.
S. James. July 25.
S. Bartholomew. Aug. 24.
S. Matthew. Sept. 21.
S. Michael and all Angels. Sept. 29.
S. Luke the Evangelist. Oct. 18.
S. Simon and *S. Jude*. Oct. 28.
All Saints. Nov. 1.
S. Andrew. Nov. 30.
S. Thomas. Dec. 21.
The Nativity of our Lord. Dec. 25.
S. Stephen. Dec. 26.
S. John. Dec. 27.
The Holy Innocents. Dec. 28.

Monday and *Tuesday* in *Easter-Week*.
Monday and *Tuesday* in *Whitsun-Week*.

NOTE.—*Easter-Day* (on which all other moveable Feasts depend) is always the First *Sunday* after the Full Moon which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happens on a *Sunday*, *Easter-Day* is the next *Sunday*.

A TABLE

OF THE

MINOR HOLY DAYS.

JANUARY.

8. S. Lucian, Priest & Martyr.
13. S. Hilary, Bishop & Confessor.
18. S. Prisca, Virgin & Martyr.
20. S. Fabian, Bishop & Martyr.
21. S. Agnes, Virgin & Martyr.
22. S. Vincent, Deacon & Martyr.

FEBRUARY.

3. S. Blasius, Bishop & Martyr.
5. S. Agatha, Virgin & Martyr.
14. S. Valentine, Bishop & Mart.

MARCH.

1. S. David, Archbishop.
2. S. Chad, Bishop.
7. S. Perpetua, Martyr.
12. S. Gregory the Great, Bishop.
18. S. Edward, King.
21. S. Benedict, Abbot.

APRIL.

3. S. Richard, Bishop.
4. S. Ambrose, Bishop.
10. S. Alphege, Archbishop.
23. S. George, Martyr.

MAY.

3. Invention of the Cross.
6. S. John E. ante Port. Latin.
19. S. Dunstan, Archbishop.
26. S. Augustine, Archbishop.
27. Ven. Bede, Presbyter.

JUNE.

1. S. Nicomede, P. & M.
5. S. Boniface, Bishop & Mart.
17. S. Alban, Martyr.
20. Trans. S. Edward, King.

JULY.

2. *Visitation of B.V.M.*
4. *Trans. S. Martin, Bishop & C.*
15. *Trans. S. Swithun, Bishop.*
20. S. Margaret, Virgin & Mart.
22. S. Mary Magdalene.
26. S. Anne.

AUGUST.

1. Lammas Day.
6. Transfiguration of our Lord.
7. Name of Jesus.
10. S. Lawrence, Archd. & M.
26. S. Augustin, Bishop, C., & D.
29. Beheading of S. John Baptist.

SEPTEMBER.

1. S. Giles, Abbot.
7. S. Enurchus, Bishop.
8. Nativity of B.V.M.
14. Holy-Cross Day.
17. S. Lambert, Bishop & Martyr.
26. S. Cyprian, Archbp. & Mart.
30. S. Jerome, Presbyter, C., & D.

OCTOBER.

1. S. Remigius, Bishop.
6. S. Faith, Virgin & Martyr.
9. S. Denys, Bishop & Martyr.
13. Trans. S. Edward, King.
17. S. Etheldreda, Virgin & Q.
25. S. Crispin, Martyr.

NOVEMBER.

6. S. Leonard, Confessor.
11. S. Martin, Bishop & Conf.
13. S. Britius, Bishop.
15. S. Machutus, Bishop.
17. S. Hugh, Bishop.
20. S. Edmund, King & Martyr.
22. S. Cecilia, Virgin & Martyr.
23. S. Clement, Bishop & Martyr.
25. S. Catherine, Virgin & Mart.

DECEMBER.

6. S. Nicolas, Bishop.
8. Conception of B.V.M.
13. S. Lucy, Virgin & Martyr.
31. S. Silvester, Bishop.

A TABLE

OF THE

VIGILS, FASTS, AND DAYS OF ABSTINENCE,

TO BE OBSERVED IN THE YEAR.

The Eves or Vigils before	The Nativity of our Lord.	The Eves or Vigils before	*S. Matthias.*
	The Purification of B. V. *Mary.*		*S. John* Baptist.
	The Annunciation of B. V. *Mary.*		*S. Peter.*
	Easter-Day.		*S. James.*
	Ascension-Day.		*S. Bartholomew.*
	Pentecost.		*S. Simon* and *S. Jude.*
			S. Andrew.
			S. Thomas.
			All Saints.

NOTE, that if any of these Feast-Days fall upon a *Monday*, then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after

1. The First *Sunday* in Lent.
2. The Feast of *Pentecost.*
3. *September* 14.
4. *December* 13.

III. The Three *Rogation-Days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

PART I.

INSTRUCTION, PREPARATION, &c.

The Holy Communion.

INSTRUCTION.

"OUR Lord Jesus Christ, in the same night that He was betrayed, took Bread; and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is my Body which is given for you: Do this in remembrance of Me.

"Likewise after supper He took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me."—*Consecration Prayer.* (See S. Luke xxii. 19, 20; 1 Cor. xi. 23, 24, 25.)

Our Lord Jesus Christ, on this most solemn occasion, instituted the Blessed Sacrament of His most precious Body and Blood, the celebration of which was to be the great central act of worship for the Church through all ages until His coming again. And so we find that the Church has ever looked upon the Holy Eucharist as the highest act of worship that can be *offered* to Almighty God, and has impressed *upon* all her faithful children the absolute

necessity of assisting at this holy celebration on every Lord's Day at least. Every baptized Christian is bound, therefore, to be present at the Holy Communion once on Sunday, unless some great obstacle prevents him, even though he may not be intending to communicate at that particular time. For what is the Holy Communion but a vivid representation of the atonement wrought by the sacrifice of the death of Christ. Our Lord's own words, "*This do* in remembrance of Me," signify in the original Greek, "Offer this for My memorial." The word "DO" is one frequently used in the Greek translation of the Old Testament for the performance of a solemn rite or ceremony; as, for instance, for *keeping* the Passover, *observing* any of the solemn feasts, *performing* a sacrificial rite—and often for the very act of *offering* a sacrifice. Thus it would probably have in the ears of the Apostles a much more solemn meaning than the English word conveys to us, and might therefore be translated, "Perform, celebrate, or offer" this. *The Remembrance*, or, as it should be, *Memorial*, is not merely a memorial *for man*, namely an act to bring vividly before man the remembrance of His Saviour's death; but chiefly a memorial *before God*, that is, an act wherein we plead and present before God's mercy seat, the one "full, perfect, and sufficient Sacrifice," with which alone we may come boldly unto the throne of grace. Both of these two *memorials, or commemorations*, are true and *necessary parts of* the Holy Eucharist. It *pictures Christ crucified* to man; and it

pleads Christ crucified before God. In support of the view that a memorial *before God* is a true and necessary part of the Eucharist, we may observe, further, that such a memorial was a marked feature in the ancient sacrifices, which foreshadowed the same atonement which we commemorate in the Holy Sacrament (See Lev. ii. 2, 9, 16; xxiv. 7; Num. x. 10). As the sacrifices before the Gospel were only types and shadows of the One Great Sacrifice which should be offered, but were nevertheless called sacrifices, so now the Holy Eucharist, being the solemn act by which we represent before God and man the same Great Sacrifice, has ever been called by the Church the Eucharistic *Sacrifice*.

The Church of England has ever held, in perfect agreement with the Church of the primitive and purest times, that Christ is really and truly present in the Holy Sacrament; that it is not, however, a corporal presence of Christ's *natural* Body and Blood; but a Spiritual Presence, supernatural, beyond human understanding, one that is only realized by faith, but at the same time a real presence, otherwise it could not be so realized. The Church Catechism defines this doctrine in very plain and forcible language: "The Body and Blood of Christ, which are *verily*, and *indeed* taken and received by the *faithful*" (the common name in early times for all Baptized Christians) "in the Lord's Supper."

The worthy reception of the Holy Communion *is* a subject deserving the most *serious* consideration. For S. Paul says

(1 Cor. xi. 27, 28), "Whosoever shall eat this Bread, and drink this Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup."

The Church in her Catechism says that three things are especially required of those who approach the Lord's Table: 1. Repentance; 2. Faith; 3. Charity. Our examination, then, should be first directed to these three subjects. Repentance, let us remember, is not merely sorrow for sin; that is only one part, whereas it consists of three parts:—

1. *Contrition;* which means deep and sincere sorrow for having offended God by sin—that broken and contrite heart which God will not despise. Without this true sorrow for sin, God never pardons it.

2. *Confession;* that is, the distinct acknowledgment of sin, made with the lips to God.

3. *Satisfaction;* that is, a readiness to make reparation for sin to the utmost of our power, steadfastly resolving to lead a new life; and, as the Exhortation in the Communion Office says, if we have committed any offence against our neighbour, being ready to make restitution and satisfaction, according to the utmost of our power.

The second requisite is faith. We must firmly believe all that God has revealed by His Word, and especially the important articles embodied by the Church in the three Creeds. We must also, as the Church tells us, *"have a lively faith* in God's mercy through *Christ, with a thankful* remembrance of His *death." But, further*, we must have faith in

Christ's Real Presence in this Holy Sacrament. The outward elements of Bread and Wine are symbols, not of an *absent* but *present* Saviour. Unless we believe in the Real Presence of the Body and Blood of Christ, which the Church says is the inward part of this Holy Sacrament, we cannot, to say the least, expect that fulness of blessing which is vouchsafed to the worthy communicant. S. Paul says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation" (i.e. judgment) "to himself, not discerning the Lord's Body."

If, therefore, we would escape condemnation, we must draw near the Holy Table with faith, *discerning*, that is, perceiving by faith, the Lord's Body and Blood, under the outward veils of Bread and Wine.

The third point is, whether we be in charity with all men. Charity means love. Therefore to approach the altar, with malice or ill will towards our neighbour existing in our hearts, would be a direct insult to the God of love. Our Lord once said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." We should do well to read carefully and ponder the 13th chapter of S. Paul's 1st Epistle to the Corinthians, wherein this most excellent gift of charity is set forth. Before approaching this banquet of love, let us "put *away from* us all bitterness, and wrath, and *anger, and* clamour, and evil speaking, with *all malice*: and be kind to one another,

tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us" (Ephes. iv. 31, 32).

The Church in her Exhortation also says that we are to "examine ourselves by the rule of God's commandments." This should be the work of Friday, the weekly fast and day of penitence; and for this purpose a short form of examination is given. If after such examination, we still find our consciences burdened with serious sins, and we are in doubt as to our fitness, the Church bids us to go to our Parish Priest, or "some other discreet and learned Minister of God's Word, and open our grief; that by the ministry of God's holy Word we may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of the conscience, and avoiding of all scruple and doubtfulness" (See Exhortation in Prayer Book).

We should communicate early, and without having taken any food, if possible, according to the rule laid down by the Early Church, and out of reverence to our Lord's Body and Blood.

Preparation.

THE following Preparation is chiefly intended for those who do not communicate oftener than once a month. Those who are so happy as to partake more frequently, may adapt it to their own use, using the whole or portions, as they think fit and as occasion serves, either at home or in Church. The fervent expressions of ardent longing for union with Christ, taken from Thomas à Kempis, will be found very suitable at any time before actual reception.

In using these Devotions each day for a week, they may be added to Morning or Evening Prayers, or what is better, they may be used at some special time each day, using first some such ejaculation as, "Let the words of my mouth, and the meditation of my heart, be alway acceptable in Thy sight, O Lord, my strength and my redeemer."

Anima Christi.

Soul of Christ, sanctify me!
Body of Christ, save me!
Blood of Christ, inebriate me!
Water from the side of Christ, wash me!
Passion of Christ, strengthen me!
O good Jesu, hear me!
Within Thy Wounds hide me!
Suffer me not to be separated from Thee!
From the malicious enemy defend me!
In the hour of my death, call me!
And bid me come to Thee,
That with Thy saints I may praise Thee
For ever and ever.
Amen.

A DEVOUT EXHORTATION TO THE HOLY COMMUNION.

The voice of Christ.

"COME unto me, all ye that labour and are heavy laden, and I will refresh you," saith the Lord.

"The bread that I will give is My Flesh, which I will give for the life of the world."

"Take, eat: this is My Body, which is given for you: this do, in remembrance of Me."

"He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him."

"The words which I have spoken unto you are spirit and life."

This exhortation should be read each day before what follows.

Sunday.

With how great reverence Christ ought to be received.

THESE are Thy words, O Christ, eternal truth; and because they are Thine and true, they are all thankfully and faithfully to be received by me. They are Thine, and *Thou hast* uttered them; and they are also *mine*, because Thou hast spoken them for

my salvation. I gladly receive them from Thy mouth, that they may be more deeply implanted in my heart. Words of so great kindness, so full of sweetness and love, encourage me; but mine own offences make me afraid, and an impure conscience discourageth me from receiving so great mysteries. The sweetness of Thy words inviteth, but the multitude of my faults oppresseth me.

Thou dost bid me to approach Thee with confidence, if I wish to have part with Thee; and to receive the food of immortality, if I desire to obtain life and glory. "Come unto Me," Thou sayest, "all ye that labour and are heavy laden, and I will refresh you." O sweet and loving word in the ear of a sinner, that Thou, O Lord my God, dost invite the poor and needy to the Communion of Thy most Holy Body and Blood! But who am I, Lord, that I should presume to approach Thee? Behold, the heaven and heaven of heavens cannot contain Thee; and Thou sayest, Come ye all unto Me.

What meaneth this most affectionate condescension, and so loving an invitation? How shall I dare to come, who am not conscious to myself of any good thing whereon I may be able to presume? How shall I bring Thee into my house, I who have so often offended Thy most gracious countenance? Angels and Archangels stand in awe of Thee, holy and just men fear Thee, and Thou sayest, "Come ye all unto me!" Unless Thou, Lord, *didst say this, who* would believe it to be *true? and unless* Thou didst command, who *would attempt to* approach?

O the admirable and hidden grace of this Sacrament, which only the faithful ones of Christ do know; but the unbelieving and servants of sin can have no experience of! In this Sacrament is conferred spiritual grace, and lost virtue is restored in the soul, and beauty marred by sin returneth. So powerful sometimes is this grace, that out of the fulness of the devotion conferred not only the mind, but even the weak body feeleth greater energy imparted to it.

Thanks be unto Thee, O good Jesu, Eternal Shepherd, who dost vouchsafe to refresh us, poor exiles, with Thy precious Body and Blood, and to invite us to the receiving of these mysteries even with the words of Thine own mouth, saying: "Come unto me, all ye that labour and are heavy laden, and I will refresh you."

Monday.

That the great goodness and love of God is exhibited to man in this Sacrament.

ON Thy goodness and Thy great mercy relying, O Lord, sick I come to the Saviour, hungry and thirsty to the fountain of life, destitute to the King of heaven, a servant to his Lord, a creature to the Creator, desolate to my tender Comforter. But whence is this to me, that Thou shouldest come unto me? Who am I, that Thou shouldest give Thine own self to me? How dare a sinner appear before Thee? And how dost Thou vouchsafe to come to a sinner? Thou understandest

Thy servant, and Thou knowest that he hath in himself no good thing, on account of which Thou shouldest grant him this favour. I confess, therefore, mine own vileness, I acknowledge Thy goodness, I praise Thy tender compassion, and give Thee thanks for Thy exceeding great love. For Thou doest this for Thine own sake, not for my merits, in order that Thy goodness may be made more manifest to me, Thy love more abundantly poured down, and Thy humility more fully set forth. Because, therefore, this pleaseth Thee, and Thou hast commanded it thus to be done, Thy condescension pleaseth me also; and O that mine iniquity may be no hindrance!

O most sweet and gentle Jesu, how great reverence, and giving of thanks with perpetual praise, is due unto Thee for the reception of Thy sacred Body and Blood, whose dignity no man is found able to unfold! But what shall I muse upon in this Communion, in approaching my Lord, whom I cannot worthily venerate, and yet whom I desire devoutly to receive? What shall I think upon better and more profitable, than to humble myself entirely before Thee, and to exalt Thine infinite goodness above me? I praise Thee, my God, and will exalt Thee for ever. I despise myself, and cast myself down before Thee, in the deepest sense of my own vileness.

Behold, Thou art the Holy of Holies, and I the offscouring of sinners. Behold, Thou inclinest Thyself towards me, who am not *worthy to look up* unto Thee. Behold, Thou *comest to me;* Thou willest to be with me; *Thou invitest me* to Thy banquet; Thou

willest to give to me heavenly food, and bread of angels to eat; no other indeed than Thyself, the Living Bread, which camest down from heaven, and givest life unto the world.

A wondrous thing, worthy of faith and passing man's understanding, that Thou, O Lord my God, true God and man, shouldest give Thyself to us under the form of Bread and Wine. Thou, the Lord of the Universe, hast willed to dwell in us by means of Thy Sacrament. Preserve Thou my heart and my body undefiled, that with a joyful and pure conscience I may be able often to receive, to my everlasting health, Thy Mysteries, which Thou didst specially ordain and institute for Thy honour and perpetual memorial.

Tuesday.

That it is profitable to communicate frequently.

BEHOLD, I come to Thee, O Lord, that I may be blessed by Thy gift, and that I may be made glad in Thy holy banquet, which Thou, O God, hast of Thy goodness prepared for the poor. Behold, in Thee is all that I can or ought to desire; Thou art my Salvation and Redemption, my Hope and my Strength, my Honour and my Glory. Rejoice, therefore, the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul. I long devoutly and reverently to receive Thee; I desire to bring Thee into my house, that with Zacchæus I may be counted worthy to be blessed by Thee, and to be numbered among the children of Abraham. My soul

craveth for Thy precious Body and Blood; my heart longeth to be united with Thee.

Give Thyself to me, and it sufficeth; for beside Thee no consolation availeth. Without Thee I cannot be; and without thy visitation I am not able to live. And therefore it behoves me frequently to draw near to Thee, and to receive Thee as the restorative of my soul's health; lest haply I faint by the way, if I be deprived of this heavenly food. For so, O most merciful Jesu, preaching to the people, and healing divers diseases, Thou once didst say, "I will not send them home fasting, lest they faint by the way." Deal Thou, therefore, with me in this manner, who hast left Thyself in this Sacrament for the comfort of the faithful. For Thou art the sweet refection of the soul, and he that eateth Thee worthily shall be a partaker and inheritor of eternal glory. It is necessary indeed for me, who so often fall away and sin, so quickly grow dull and faint, that by frequent prayers and confessions, and receiving of Thy sacred Body and Blood, I should refresh, cleanse, and stir up myself, lest perchance by long abstaining I fall away from my holy purpose.

For the imagination of man's heart is evil from his youth, and unless a divine remedy help him, man speedily falleth away to worse things. Therefore Holy Communion draweth back from evil, and strengtheneth in good.

O the wonderful condescension of Thy tender compassion towards us, that Thou, O *Lord God,* Creator and Giver of Life to all *spirits, dost condescend* to come to a poor *mean soul, and* with Thy whole Deity and *Humanity to satisfy* its hunger! O happy

minds and blessed souls that are permitted to receive Thee, Lord God, with devotion, and in receiving are filled with spiritual joy! O how great a Lord do they entertain; how beloved a Guest do they admit; how pleasant a Companion do they receive; how faithful a Friend do they welcome—one to be loved beyond all that are beloved, and above all things that are desirable! Silent in Thy presence, O sweetest beloved, let heaven and earth, and all their adornments be! Since whatever praise and beauty they have comes from Thy bounteous condescension, and shall never reach the beauty of Thy name, whose wisdom is infinite.

Wednesday.

That many benefits are bestowed upon those who communicate devoutly.

O LORD my God, prevent Thy servant with the blessing of Thy goodness, that I may be fit to approach Thy august Sacrament worthily and devoutly. Stir up my heart to Thee, and deliver me from oppressive dulness. O visit me with Thy salvation, that I may taste in spirit Thy sweetness, which plentifully lieth hid in this Sacrament as in a fountain. Lighten mine eyes also to behold so great a mystery, and strengthen me to believe it with undoubting faith. For it is Thy work, not human power; Thy sacred institution, not man's invention. For no man is found able *of himself* to apprehend and understand *these things*, which transcend even skill of

Angels. What part of so great a mystery shall I, an unworthy sinner, dust and ashes, be able to search out and conceive?

O Lord, in the simplicity of my heart, with good and steadfast faith, and at Thy command, I approach Thee with hope and reverence, and I truly believe that Thou, God and man, art here present in this Sacrament. Thou willest, then, that I should receive Thee, and unite myself to Thee in love. Wherefore I entreat Thy tender compassion, and implore Thy special grace to be granted me for this purpose, that I may be wholly dissolved in Thee, and overflow with love, and never more allow any other consolation to enter in. For this most exalted and noble Sacrament is the health of soul and body, the medicine for all spiritual weariness; by which my vices are cured, my passions curbed, my temptations overcome or weakened; greater grace is infused, virtue begun is increased, faith is confirmed, hope strengthened, and charity is inflamed and increased.

For Thou hast bestowed, and still very often dost bestow, many blessings in this Sacrament on Thy beloved ones who communicate devoutly. For Thou impartest to them much comfort against various tribulations; and liftest them out of the depth of their own dejected state, to the hope of Thy protection, and dost inwardly refresh and enlighten them with new grace; so that they who before Communion felt themselves *troubled in mind* and without affection, afterwards, *refreshed* with heavenly meat and drink, *have found themselves* changed for the better.

For who is there that, approaching the fountain of sweetness, does not carry away from thence at least some little sweetness? Or who, standing near a large fire, does not receive from thence some little warmth? And Thou art a fountain always full and overflowing, a fire always burning and never decaying.

Wherefore, although I cannot as yet be altogether heavenly, and so inflamed as the Cherubim and Seraphim, yet I will endeavour to be instant in devotion, and to prepare my heart, in order that I may obtain at least a little spark of divine fire by the humble receiving of this life-giving Sacrament.

Grant, O Lord God, my Saviour, that by frequenting Thy mysteries, the earnestness of my devotion may be deepened and increased.

Thursday.

That the Body of Christ and the Holy Scriptures are especially necessary for a faithful soul.

O MOST sweet Lord Jesu, how great is the sweetness of a devout soul, that feasteth with Thee at Thy Banquet, where no other food is provided to be eaten but Thyself, the only Beloved, and more to be desired than all the desires of the heart! And indeed it would be sweet for me, in Thy presence to pour forth tears from deepest affection, and, like loving Magdalen, with tears to wash Thy feet. But where is this devotion? where this plenteous effusion of holy tears? Assuredly in the sight of Thee and Thy Holy Angels, my whole heart ought to be on fire and weep with joy. For in

this Sacrament I have Thee truly present, though hidden under another form.

For in Thine own divine brightness, mine eyes could not bear to look upon Thee, nor could the whole world exist in the splendour of the glory of Thy majesty. In this then Thou dost regard my weakness, that Thou dost hide Thyself under a sacramental sign. Thee truly I have and adore, whom Angels adore in heaven; but I as yet, in the meantime, by faith, they by sight and without a veil. It behoves me to be content with the light of true faith, and in that to walk until the day of eternal brightness shall dawn, and the shadows of figures are gone. But when that shall come which is perfect, the use of sacraments will cease; because the blessed in heavenly glory need not a sacramental remedy. For they rejoice without end in the presence of God, beholding His glory, face to face.

In the meanwhile, I will walk by faith, strengthened by the examples of the Saints. I have also holy books for consolation, and as the mirror of life; and above all these, Thy most holy Body and Blood for a special remedy and refuge.

For two things I feel are especially necessary for me in this life, without which this miserable life would be to me unendurable. Detained in the prison of this body, I confess that I need two things, namely, food and light. Thou hast given to me, encompassed with infirmities, Thy sacred Body and Blood *for the refreshment* of my soul and body; *and Thou hast set* "Thy Word as a lantern *unto my feet.*" Without these two I could

not rightly live; for the Word of God is the light of my soul, and Thy Sacrament the Bread of Life.

Thanks be to Thee, Lord Jesu, light of everlasting light, for Thy holy Word which Thou hast given to us by Thy servants the Prophets and Apostles, and other Teachers. Thanks be unto Thee, O Thou Creator and Redeemer of mankind, who to declare Thy love to the whole world hast prepared a great Supper, in which Thou hast set before us to be eaten, not the typical lamb, but Thy most holy Body and Blood; rejoicing all the faithful with this sacred banquet, and replenishing them with the cup of salvation.

Almighty God, assist me with Thy grace, that I may worthily and devoutly serve Thee, in all purity and with a good conscience. And if I am not able to live in so great innocency as I ought, grant to me at least worthily to lament the sins which I have committed; and in the spirit of humility, and with full purpose of a good will, to serve Thee more earnestly for the future.

Friday.

That we ought to offer up to God ourselves and all that we have, and to pray for all.

O LORD, all things are Thine which are in heaven and earth. I desire to offer up myself to Thee, as a willing sacrifice, and to remain Thine for ever. O Lord, in the singleness of my heart, I offer up myself to Thee *this day as* a life-long servant, in holy obedience, *and for* a sacrifice of perpetual praise.

Receive Thou me, together with this holy oblation of Thy precious Body and Blood, which oblation I desire to offer to Thee, in the presence of angels invisibly standing by assisting; that it may be for the spiritual health of me and all Thy people.

O Lord, I offer unto Thee all my sins and offences which I have committed before Thee and Thy holy Angels, from the day in which I was first able to sin unto this hour, upon Thy altar of mercy; that Thou mayest consume and burn them all with the fire of Thy love; that Thou mayest blot out all the marks of my sins, and cleanse my conscience from every fault, and restore to me Thy grace, which I lost in sinning, fully pardoning all mine offences, and mercifully receiving me to the kiss of peace.

What can I do for my sins, but humbly confess and lament them, and without ceasing entreat Thy tender mercy? I entreat Thee, mercifully hear me when I stand before Thee, O my God. All my sins vex me very sorely: I desire never again to commit them; but I grieve for them, and will grieve as long as I live, fully resolved to repent, and to the best of my ability to please Thee. Forgive me, O God, forgive me my sins, for the sake of Thy holy name. Save Thou my soul, which Thou hast redeemed with Thy precious Blood. Lo! I commit myself to Thy mercy, I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

I offer also unto Thee all that is good in me, *although it be* very small and imperfect; that *Thou mayest* amend and sanctify it; that

Thou mayest make it pleasing and acceptable to Thee, and ever perfect it more and more; and moreover bring me, who am but a slothful and unprofitable creature, to a blessed and happy end.

I offer also to Thee all the godly desires of devout persons; the necessities of parents, friends, brethren, sisters, and of all that are dear to me, and of those who for the love of Thee have done good to me or to others, and of those who have desired and asked my prayers for them and theirs; that they all may experience the help of Thy grace, the aid of Thy consolation, deliverance from suffering; and that, rescued from all evils, they may render to Thee abundant thanksgiving.

I offer also unto Thee prayers and supplications for those especially who have in any way wronged, grieved, or slandered me, or brought upon me any harm or displeasure; for all those also whom I have at any time grieved, troubled, pained, and scandalized, by words or deeds, knowingly or ignorantly; that Thou wouldest grant to us all alike pardon of our sins and offences one against another. Take away, O Lord, from our hearts all distrust, indignation, wrath, and dissension, and whatever may injure charity, and lessen brotherly love.

Have mercy, O Lord, have mercy, on those who crave Thy mercy; give grace to those who need it; and make us to be such that we may be counted worthy to enjoy Thy grace, and may go forward to life eternal. *Amen.*

Saturday.

That the devout soul ought with the whole heart to desire union with Christ in the Sacrament.

WHO shall grant to me, Lord, the blessing of finding Thee alone, and opening my whole heart to Thee, and enjoying Thee as my soul desires, so that henceforth no one may look upon me, nor any created thing move or regard me; but that Thou alone may speak to me and I to Thee, as the Beloved is wont to speak to His beloved, and friend to banquet with friend? This I pray for, this I long for, that I may be wholly united to Thee, and may withdraw my heart from all created things, and by means of Holy Communion and frequent reception to have a greater relish for heavenly and eternal things. Ah, Lord God, when shall I be wholly united to Thee, and absorbed by Thee, and entirely forgetful of myself? "Thou in me, and I in Thee."

Verily, Thou art my Beloved, chiefest among ten thousand, in whom my soul is pleased to dwell all the days of this life. Verily, Thou art my peacemaker, in whom is perfect peace and true rest; out of whom is labour, and sorrow, and infinite misery. "Verily, Thou art a God that hidest Thyself," and Thy counsel is not with the wicked; but with the lowly and simple in heart is Thy speech. O how sweet is Thy Spirit, *O Lord, who,* in order that Thou mayest *shew Thy sweetness* towards Thy children, *dost vouchsafe to* refresh them with the bread *most sweet that* cometh down from heaven!

Truly, there is no other nation so great, that hath God so nigh unto them, as Thou our God art present to all Thy faithful ones; unto whom for their daily comfort, and to raise their hearts towards heaven, Thou dost give Thyself to be eaten and enjoyed.

For what other nation is there so renowned as the Christian people? Or what creature under heaven is there so beloved as the devout soul, into which God Himself entereth to nourish it with His most glorious Flesh and Blood?

O unutterable grace! O admirable condescension! O unfathomable love, bestowed on man alone! But what shall I render unto the Lord for this grace, for love so unparalleled? There is nothing else that I can give more acceptable than to bestow my heart entirely on God, and unite it most closely to Him. Then shall all my inward parts rejoice, when my soul shall be perfectly united to God. Then shall He say to me, "If thou art willing to be with Me, I am willing to be with thee;" and I will answer Him, "Vouchsafe, O Lord, to abide with me, for I will gladly be with Thee. This is my whole desire, that my heart be united to Thee."

O most sweet and loving Lord, whom now I long to receive with all devotion, Thou knowest the weakness and constraint which I suffer; in how many sins and evils I lie; how often I am sorely pressed, tempted, disturbed, and defiled. I come to Thee for remedy; I entreat of Thee consolation and support. I speak to Thee who knowest all things, and to whom are manifest my inward

thoughts, and who alone canst perfectly console and help me.

Behold, I stand before Thee poor and naked, begging for grace, and imploring mercy. Refresh Thy hungry suppliant. Inflame my coldness with the fire of Thy love. Enlighten my blindness with the brightness of Thy presence.

O that with Thy presence Thou wouldest wholly inflame, consume, and transform me into Thyself, that I might be made one spirit with Thee, by the grace of inward union, and by the meltings of ardent love! Suffer me not to depart from Thee hungry and dry, but deal with me mercifully, as oftentimes Thou hast dealt wonderfully with Thy Saints. What marvel, if I should be wholly inflamed by Thee, and should die to mine own self; since Thou art a fire always burning and never decaying, love purifying the heart and enlightening the understanding.

Sunday.

Of fervent love and earnest desire to receive Christ.

WITH deepest devotion and ardent love, with all affection and fervour of heart, I desire to receive Thee, O Lord, as many Saints and devout persons have desired Thee when they communicated; who in holiness were most pleasing to Thee, and whose devotion was most ardent. O God, eternal Love, my whole good, felicity unending, I long to *receive Thee* with the most earnest desire, *and with the most* becoming reverence that *any of the Saints* ever had and could feel.

And although I am unworthy to experience all those feelings of devotion, yet I offer to Thee the whole affection of my heart, yea and whatsoever a religious mind can conceive and desire; all these, with greatest veneration and deepest fervour, I offer and present unto Thee. I desire to reserve nothing for myself, but freely and most willingly to sacrifice to Thee myself and all that is mine.

Receive, O Lord my God, my wishes and desires of giving Thee infinite praise and unbounded benediction, which, according to the magnitude of Thine ineffable greatness, are justly due to Thee. These praises I render, and desire to render unto Thee, every day and every moment of time. And with all entreaty and affection, I invite and beseech all heavenly spirits, and all Thy faithful people, to join with me in rendering thanks and praises unto Thee.

Let all people, tribes, and languages, praise Thee, and magnify Thy holy name with highest exultation and ardent devotion. And let all who celebrate Thy most exalted Sacrament, and receive it with full faith, be deemed worthy to receive from Thee grace and mercy; and let their supplication avail for me a sinner. And when they shall have attained to their desired devotion and joyful union with Thee, and shall have departed from Thy holy, heavenly Table, well comforted and marvellously refreshed, O let their prayers obtain mercy for me a poor sinner.

The Seven Penitential Psalms, one of which may be used each day of the week as an Act of Contrition.

PSALM VI. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is *forgiven : and* whose sin is covered.

2 Blessed is the man unto whom the Lord

imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM XXXVIII. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine *anger* : neither chasten me in thy heavy *displeasure.*

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my *trust : thou* shalt answer for me, O Lord *my God.*

16 I have required that they, even mine

enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM LI. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I

shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM CII. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my *crying come* unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O *Lord* : and all the kings of the earth thy *Majesty* ;

16 When the Lord shall build up Sion : and when his glory shall appear;
17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.
18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.
19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth;
20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death;
21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem;
22 When the people are gathered together : and the kingdoms also, to serve the Lord.
23 He brought down my strength in my journey : and shortened my days.
24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.
25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.
26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment;
27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.
28 The children of thy servants shall *continue : and their* seed shall stand fast in thy *sight.*

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse *upon* all thy works : yea, I exercise myself *in* the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.
7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.
8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.
9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.
10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.
11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.
12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

Self-Examination.

Examination of Conscience by the rule of God's Commandments.

"Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

"Look well if there be any way of wickedness in me : and lead me in the way everlasting." Ps. cxxxix. 23, 24.

First Commandment.

Have I ever harboured any doubt about the existence of a God?

Have I ever indulged any doubt concerning the great doctrine of the Holy Trinity, or any other article of the Christian faith ; as, for instance, the Incarnation, Crucifixion, Resurrection, and Ascension of our Lord Jesus Christ?

Have I joined in any act of public worship not authorized by the Church?

Have I allowed any person or thing to occupy the first place in my heart, and so weaken my love for God?

Second Commandment.

Have I omitted my morning or evening *prayers ;* said them hastily, and without

kneeling; allowed my thoughts to wander in my prayers; risen too late to say any, or hurried them over; neglected to read the Holy Scriptures and spiritual books; not said grace before and after meals; stayed away from Church without sufficient reason; inattentive, irreverent in Church; irregular and not frequent in my attendance at Holy Communion; communicated without due preparation?

Have I been irreverent in my acts of worship, not standing, kneeling, and bowing when I ought?

Third Commandment.

Have I been guilty of profane swearing? have I used bad language, or uttered God's holy name in a light and careless way? have I when provoked, put out, or after any accident, given way to such expressions as, "O Christ!" "O God!" "O Lord!" and such like? At the beginning of any prayer, have I uttered God's name irreverently and without deliberation?

Fourth Commandment.

Have I profaned the Lord's Day by neglecting to go to Church and to the Holy Communion? If I could not go to Church, have I failed to spend the time in prayer and

the reading of Holy Scripture at home; engaged in any unnecessary business; spent the day in idleness, in reading trivial books? Have I failed to keep the Church's holy days and seasons, such as Christmas, Easter, Ascension Day, Whitsun Day, and other Holy-Days? Have I failed to observe the Fasts of the Church, such as Fridays, Ash-Wednesday, Good Friday, and the days of Lent? (If *unable* to keep them strictly) have I endeavoured in some way to keep these days, by self-denial, almsgiving, and prayer? Have I been diligent in the works of my calling during the other six days of the week—not spent too much time in amusements? have the amusements been innocent?

FIFTH COMMANDMENT.

Have I been wanting in love, respect, and obedience to my parents? Have I failed in respect and obedience to my master or mistress; to my teacher; to my spiritual pastors, the Bishop of the diocese, the Clergy of the parish, or to any whom God has placed over me?

Have I ever spoken disrespectfully of the Queen; or transgressed the laws of my country?

SIXTH COMMANDMENT.

Have I ever been angry without cause? *Have* I given way to an irritable, passionate,

hasty, or sullen temper? have I harboured in my heart hatred and malice against any one? have I stirred up quarrelling, and failed to make peace when I was able? Have my angry words ever proceeded to blows?

Have I from my heart forgiven all who have done me any wrong?

Have I injured any in body or soul by my bad example?

Have I been cruel to animals, through want of thought, in sport, or in anger?

Seventh Commandment.

Have I committed any act of uncleanness; used any unchaste words; indulged impure thoughts and fancies?

Have I looked at dangerous pictures, or read wicked books; entered into amusements, or gone into company, that might give rise to temptation?

Have I indulged the flesh by eating and drinking more than was necessary; by laziness and too much sleep?

Have I been vain of my appearance: and dressed extravagantly for the sake of attracting attention?

Have I been faithful in thought and deed *to my husband* (wife)?

Eighth Commandment.

Have I taken anything that belonged to another? Have I sold at unfair prices, neglected to do the work I have been paid to do, or in any other way defrauded my neighbour? Have I made amends for my wrong-doing in these respects?

Am I careful to live within my means?

Do I avoid all unnecessary expenses? Am I negligent in paying my just debts?

Do I endeavour to give as much as I can to him that needeth, that so I may not be guilty of defrauding the poor and needy? Do I look upon all my goods as lent by God, and to be used in His service, after providing for my own necessary wants?

Ninth Commandment.

Have I ever spoken untruly, and from what motive?

Have I added to or diminished from the truth; made careless statements without thinking whether they were true or false; taken pleasure in speaking of or alluding to the faults of others; said unkind things behind their backs? Have I told secrets *entrusted* to me; broken any confidence, *concealed* the truth, or acted a lie?

Tenth Commandment.

Have I wished for things which God has not given me; murmured and given way to discontent; coveted anything belonging to another; been dissatisfied with my position in life; desired another's loss so that I might be a gainer by it; hoarded my money; kept it for myself alone; desired greater ease, success, and enjoyment?

Have I been content with such things as God has given me, and laboured truly to get mine own living and do my duty in that state to which God has called me?

Having examined your state before God, and discovered your sins, especially those which most easily beset you, confess them to God in the form that follows.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, Which I, from time to time, most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against me. [*Here mention the sins of which you have been guilty in thought, word, and deed.*] I do earnestly *repent, And* am heartily sorry for these *my misdoings;* The remembrance of them

is grievous unto me; The burden of them is intolerable. Have mercy upon me, Have mercy upon me, most merciful Father; For Thy Son our Lord Jesus Christ's sake, Forgive me all that is past; And grant that I may ever hereafter serve and please Thee In newness of life, To the honour and glory of Thy Name; Through Jesus Christ our Lord. Amen.

ALMIGHTY God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon me; pardon and deliver me from all my sins; confirm and strengthen me in all goodness; and bring me to everlasting life; through Jesus Christ our Lord. Amen.

Prayers which may be used in Church at any time before Communion.

O MOST merciful God, incline Thy pitiful ears to our prayers, and enlighten our hearts by the grace of Thy Holy Spirit, that we may worthily approach Thy Holy Mysteries, and love Thee with an everlasting love; through Jesus Christ our Lord. Amen.

Visit, we beseech Thee, O Lord, and purify our consciences; that Thy Son our Lord Jesus Christ may, when He cometh, find in us a habitation prepared for Himself; who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Purify, O Lord, with the fire of Thy Holy Spirit, our hearts and reins; that we may serve Thee with a chaste body, and please Thee with a clean heart; through Jesus Christ our Lord. Amen.

We beseech Thee, O Lord, that the power of the Holy Ghost may be with us; mercifully to cleanse our hearts, and also to defend *us from all adversities*; through Jesus Christ *our Lord. Amen.*

GOD, who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

A Prayer of S. Thomas Aquinas.

ALMIGHTY, everlasting God, behold, I approach the Sacrament of Thine only begotten Son our Lord Jesus Christ; I draw near as one sick to the Physician of life, unclean to the Fountain of mercy, blind to the Light of eternal brightness, poor and needy to the Lord of heaven and earth. I implore, therefore, the abundance of Thine overflowing bounty, that Thou wouldest vouchsafe to heal mine infirmity, to cleanse my filthiness, to lighten my darkness, to enrich my poverty, and to clothe my nakedness; that I may receive the Bread of Angels, the King of Kings, and the Lord of Lords,

with such reverence and humility, with such contrition and devotion, with such purity and faith, with such resolution and intention as is needful for the salvation of my soul. Grant me, I beseech Thee, O sweetest, dearest Jesu, not only to receive Thy most Holy Sacrament, but also the inward grace and virtue of the Sacrament. O most merciful God, grant me so to receive the Body and Blood of Thine only begotten Son, that my sinful body may be made clean by His Body, and that my soul may be washed through His most precious Blood, and that I may ever remain in Him, and He in me. O most loving Father, grant that Thy beloved Son, whom now on my journey I purpose to receive, veiled from sight, I may at last contemplate face to face perpetually; who liveth and reigneth with Thee, in the unity of the Holy Spirit, God for ever, world without end. Amen.

While the Priest prays in silence before the altar, say,

In the Name of the Father, Son, and Holy Ghost. Amen.

I will go unto the altar of God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet *give him* thanks, which is the help of my *coun*tenance, and my God.

Or,

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

LET Thy Priests, O Lord, be clothed with righteousness; especially him who now stands at Thy altar and prays for us, that Thou wouldest spare Thy people, and not *give Thine* heritage to destruction. O that *he may be* holy, as Thou, whom he serveth, *art holy*; that by the purity of his life, he

may approve himself worthy to minister at Thy altar, and with due reverence may honour these Holy Mysteries, and the majesty of Thy great Name. Amen.

THE Lord accept this holy service at thy hands, to the praise and glory of His Name, and to the benefit of us, and of the whole Church. Amen.

TAKE away from us, we beseech Thee, O Lord, our iniquities, that we may be worthy with pure minds to enter into the Holy of Holies; through Christ our Lord. Amen.

PART II.

OFFICE OF HOLY COMMUNION, &c.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

¶ *The Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to

C

or worship them: for I the Lord thy God am
us God, and visit the sins of the fathers upon
ildren, unto the third and fourth generation
m that hate me, and shew mercy unto thou-
in them that love me, and keep my command-
s.

People. Lord, have mercy upon us, and incline our
arts to keep this law.

Minister. Thou shalt not take the Name of the
ord thy God in vain: for the Lord will not hold
m guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our
earts to keep this law.

Minister. Remember that thou keep holy the Sab-
bath-day. Six days shalt thou labour, and do all
that thou hast to do; but the seventh day is the
Sabbath of the Lord thy God. In it thou shalt do
no manner of work, thou, and thy son, and thy
daughter, thy man-servant, and thy maid-servant,
thy cattle, and the stranger that is within thy gates.
For in six days the Lord made heaven and earth,
the sea, and all that in them is, and rested the
seventh day: wherefore the Lord blessed the seventh
day, and hallowed it.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Honour thy father and thy mother; that
thy days may be long in the land, which the Lord
thy God giveth thee.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Thou shalt not bear false witness against
thy neighbour.

People. Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's
house, thou shalt not covet thy neighbour's wife,

nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*, our Queen and Governour, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the — Chapter of —— beginning at the — Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I *BELIEVE* in one God the Father Almighty, *Maker* of heaven and earth, And of all things *visible* and invisible:

Devotions.

When you give your alms say,

BLESSED Jesus, who didst accept the poor widow's two mites, be pleased graciously to accept this from Thy unworthy servant. Amen.

You may then kneel down and occupy yourself in meditation and prayer, using any of the Devotions at the beginning of the book, saying first the following.

ALMIGHTY God, before whom the prayers and alms of Thy servant Cornelius went up as a memorial, be pleased to accept my prayers and alms; and as Thou didst send to him an angel for guidance, vouchsafe to send to me Thy Holy Spirit, to guide and lead me into all truth. Amen.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. Matth. v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. St. Matth. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. Matth. vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. Matth. vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. St. Luke xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. Gal. vi.

While we have time, let us do good unto all men; and specially unto them that are of the houshold of faith. Gal. vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the *world, neither may* we carry any thing out. 1 Tim. vi.

Charge them who are rich in this world, that they *be ready to give*, and glad to distribute; laying up

in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. Heb. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. John iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. Tobit iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. Prov. xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. xli.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

When the alms are presented on the Altar say,

BLESSED be Thou, O Lord God of our fathers, for ever and ever. Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and earth is Thine, and Thou art exalted as Head above all. Both riches and honour come of Thee, and of Thine own do we give Thee. Amen.

At the Oblation of the Elements of Bread and Wine say,

RECEIVE, O Holy Trinity, this Oblation, which we offer unto Thee in memory of the sacrifice of the death of our Lord Jesus Christ; and grant that It may be acceptable in Thy sight, and may promote my everlasting salvation, and that of all Thy faithful people; through Jesus Christ. Amen.

IN the spirit of humility and with a contrite heart may we be accepted of Thee O Lord; and let our offering be so made this day in Thy sight, that it may please Thee, O Lord our God. Amen.

LET my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

Set a watch, O Lord, before my mouth : and keep the door of my lips.

O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness.

MAY the Lord kindle in our hearts the fire of *His love, and* the flame of everlasting charity. *Amen.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for *Jesus Christ's* sake, our only Mediator and Advocate. *Amen.*

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] *be left out unsaid.*

I WILL wash my hands in innocency, O Lord : and so will I go to thine altar;

That I may shew the voice of thanksgiving : and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

O shut not up my soul with the sinners : nor my life with the blood-thirsty;

In whose hands is wickedness : and their right hand is full of gifts.

But as for me, I will walk innocently : O deliver me, and be merciful unto me.

My foot standeth right : I will praise the Lord in the congregations.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, *with the Father* and the Holy Ghost, let us give (as *we are most* bounden) continual thanks; submitting *ourselves* wholly to his holy will and pleasure, and

studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true *faith turn* unto him; Have mercy upon you; pardon *and deliver you* from all your sins; confirm and *strengthen you in* all goodness; and bring you to *everlasting life*; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. St. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 St. John ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity-Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel *unto all nations;* whereby we have been brought out *of darkness* and error into the clear light and true *knowledge of thee*, and of thy Son Jesus Christ. *Therefore with* Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Before the Prayer of Consecration say,

HOSANNA in the highest! Blessed is He that cometh in the Name of the Lord! Hosanna in the highest!

MOST merciful God, look graciously upon the gifts now lying before Thee; and send down Thy Holy Spirit upon this Sacrifice, that He may make this Bread and this Wine the Body and Blood of Thy Christ. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (*a*) took Bread; and, when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (*d*) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (*e*) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

After the Consecration.

WORTHY is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing: for He hath loved us and hath washed us from our sins in His own Blood, and hath made us kings and priests unto God, and His Father; to Him be glory and dominion for ever and ever. Amen.

THOU art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. Blessing, and wisdom, and glory, and honour, and power, and might, be unto our God, for ever and ever. Amen.

O LORD, worthy art Thou to receive praise and glory and honour from every creature. Therefore will I praise Thee, O Lord, with my whole heart, and glorify Thy Name for ever. I will offer unto Thee the sacrifice of praise, and pay my vows unto Thee, O Thou Most Highest. Be Thou blessed, and praised, and glorified, and exalted above all for ever. Amen.

O LAMB of God: that takest away the sins of the world; Have mercy upon us.

O Lamb of God: that takest away the sins of the world; Have mercy upon us.

O Lamb of God: that takest away the sins of the *world; Grant us* Thy peace.

O most gracious Father, accept this our Eucharistic sacrifice in union with that most Holy Sacrifice which Thy beloved Son, throughout His whole life, at the Last Supper, and upon the Cross offered unto Thee for me and all mankind.

Look upon the Face of Christ, Thy most dearly beloved Son, in whom Thou art well pleased; and by the everlasting love wherewith Thou hast so loved us; by the infinite merits of the same Thine Only-Begotten; by His Incarnation, Passion, and Death; by the infinite love with which He did, spake, and suffered so much for me,

Remember, and have pity upon Thy Church, and upon the rulers thereof; all Princes, especially our Sovereign Lady Queen Victoria; upon all Bishops, especially our Primate and the Bishop of this diocese; upon all the Clergy, especially the Clergy of this parish;

Remember also my parents, brethren, my friends and benefactors; all who desire my prayers; those who have done me wrong; those whom I have wronged or offended; and all for whom I ought to pray:

On all these do Thou have mercy, O Father of mercies, giving them grace to please Thee, to acknowledge, fear, love, and glorify Thee, with the same Thy beloved Son and Holy Spirit, now and for ever. Amen.

REMEMBER, O God, for good the whole mystical Body of Thy Son; that such as are yet alive may finish their course with joy, and that all such as sleep in Christ may rest in peace and hope, and may rise in glory; for Thy Son's sake, whose death we now commemorate. Amen.

A Prayer for Unity.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Whilst others are communicating, any portion of the week's Preparation may be used, or any of the Prayer-Book Collects for particular Christian graces, a Table of which will be found at page 226.

Before Communicating.

O LORD Jesus Christ, who by the will of the Father, and through the co-operation of the Holy Ghost, hast by Thy death given life unto the world; deliver me, I beseech Thee, by Thy most sacred Body and Blood, from all mine iniquities, and from all evils that may oppress me, and make me always cleave to Thy Commandments, and suffer me never to be separated from Thee. Amen.

Before Reception say,

WHAT shall I render unto the Lord for all the benefits He hath done unto me?

I will receive the Bread of Heaven, and call upon the Name of the Lord.

Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

WHAT shall I render unto the Lord for all the benefits He hath done unto me?

I will receive the Cup of Salvation, and call upon the name of the Lord.

Lord, I am not worthy that Thou shouldest come under my roof, but speak the word only, and my soul shall be healed.

After Reception.

THANKS be unto God for His unspeakable gift! Grant, O Lord, that what I have taken outwardly with my mouth, I may with a pure heart inwardly receive; and that this temporal gift may become to me an eternal remedy.

May Thy precious Body and Blood, which I have received, cleave unto my soul; and grant no stain of sin may remain in me, who have been refreshed with this most pure and holy Sacrament. Amen.

For Thanksgiving, Hymns, and other Devotions, see page 223.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble *servants* entirely desire thy fatherly goodness *mercifully to accept* this our sacrifice of praise and *thanksgiving; most* humbly beseeching thee to *grant, that* by the merits and death of thy Son *Jesus Christ, and* through faith in his blood, we

and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O *Lord* God, Lamb of God, Son of the Father, that *takest* away the sins of the world, have mercy upon *us.* Thou that takest away the sins of the world,

have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

After the Blessing.

O GOD, who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruit of Thy redemption, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

GRANT, O Lord, that as I have now been admitted to see Thee under the Form of Bread and Wine; so, when Thou shalt come again in Judgment, I may be found worthy, in sure trust and joy, to behold Thee in Thy glorious Majesty, and may enjoy Thee for ever, in Thy eternal Kingdom, where, with the Father and the Holy Spirit, Thou livest and reignest, God, for *ever and ever.* Amen.

O *MOST merciful* Lord, who hast not disdained *to receive us,* miserable sinners, even at this

solemn hour, into Thy Presence, to glorify and praise Thee; forgive me all the failings which have come upon me in this very time of prayer, in that other thoughts have taken hold of my mind, or have carried it away in vain desires. Oh, let not mine enemy boast himself against me, that I have not taken heed of sin, even in this very time of praise, confession, and Holy Communion. Amen.

The Beginning of the Gospel according to S. John.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.

THE

COLLECTS, EPISTLES, AND GOSPELS

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The first Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to *awake out of* sleep: for now is our salvation nearer *than when we* believed. The night is far spent, the *day is at hand;* let us therefore cast off the works of *darkness, and let us* put on the armour of light. Let *us walk honestly as* in the day; not in rioting and

drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever

hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot *forth, ye see and* know of your own selves that summer *is now nigh at* hand. So likewise ye, when ye *see these things* come to pass, know ye that the *Kingdom of God is* nigh at hand. Verily I say unto *you, This generation* shall not pass away, till all be

fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft

raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they *which were sent* were of the Pharisees. And they *asked him, and said* unto him, Why baptizest thou *then, if thou be not* that Christ, nor Elias, neither *that Prophet?* John answered them, saying, I baptize *with water:* but there standeth one among you,

whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called

Christmas-Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the founda-

IN the beginning was the Word, and the
with God, and the Word was God. The
in the beginning with God. All things wer
him; and without him was not any thing
was made. In him was life, and the life wa
of men. And the light shineth in darknes
darkness comprehended it not. There w
sent from God, whose name was John.
came for a witness, to bear witness of the l
all men through him might believe. He
that light, but was sent to bear witness of t
That was the true light, which lighteth e
that cometh into the world. He was in t
and the world was made by him, and the wo
him not. He came unto his own, and his
ceived him not. But as many as received
them gave he power to become the sons of G
to them that believe on his Name: which w
not of blood, nor of the will of the flesh, n
will of man, but of God. And the Word w
flesh, and dwelt among us (and we beheld h
the glory as of the only-begotten of the Fat
of grace and truth.

For the Epistle. Acts vii. 55.

STEPHEN, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his *testimony* is true. And there are also many other *things which* Jesus did, the which if they should *be written every one*, I suppose, that even the world *itself could not* contain the books that should be *written.*

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to

the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But *while he thought* on these things, behold, the angel *of the Lord* appeared unto him in a dream, saying, *Joseph thou* son of David, fear not to take unto *thee Mary thy* wife; for that which is conceived in

her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through *the righteousness* of faith. For if they which are of *the law* be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

OR THE

MANIFESTATION OF CHRIST TO THE GENTILES.

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in *few words*, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which *in other ages* was not made known unto the sons of *men, as it is* now revealed unto his holy Apostles *and Prophets* by the Spirit; That the Gentiles

should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the *young child* with Mary his mother, and fell down *and worshipped him*: and when they had opened

their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, *and they sought* him among their kinsfolk and acquaintance. And when they found him not, they *turned back again to* Jerusalem, seeking him. And *it came to pass*, that after three days they found him

in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one *towards* another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place *unto wrath; for it* is written, Vengeance is mine; *I will repay, saith* the Lord. Therefore, if thine *enemy hunger,* feed him; if he thirst, give him *drink: for in so doing* thou shalt heap coals of fire

on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, *Grant to* us such strength and protection, as may *support* us in all dangers, and carry us through all *temptations*; through Jesus Christ our Lord. Amen.

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd

of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and houshold continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it *tares?* He said unto them, An enemy hath done this. *The* servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest

while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matth. xxiv. 23.

THEN *if any* man shall say unto you, Lo, here *is Christ, or there*; believe it not. For there *shall arise false* Christs, and false prophets, and shall

shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest *that by* any means, when I have preached to others, *I myself* should be a cast-away.

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima,

OR THE SECOND SUNDAY BEFORE LENT.

The Collect.

O *LORD God*, who seest that we put not our trust *in any thing* that we do; Mercifully grant that *by thy power* we may be defended against all adversity; *through* Jesus Christ our Lord. Amen.

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given

to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is *not puffed up*, doth not behave itself unseemly, seeketh *not her own*, is not easily provoked, thinketh no *evil*, *rejoiceth* not in iniquity, but rejoiceth in the *truth*; *beareth* all things, believeth all things, hopeth

all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED

Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, *when thou fastest*, anoint thine head, and wash thy *face, that thou* appear not unto men to fast, but unto *thy Father* which is in secret: and thy Father, *which seeth in* secret, shall reward thee openly. Lay

not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter

and in their hands they shall bear th
any time thou dash thy foot against a
said unto him, It is written again, T
tempt the Lord thy God. Again, th
him up into an exceeding high mount
eth him all the kingdoms of the world,
of them; and saith unto him, All the
I give thee, if thou wilt fall down and
Then saith Jesus unto him, Get thee
for it is written, Thou shalt worship
God, and him only shalt thou serv
devil leaveth him, and behold, ange
ministered unto him.

The second Sunday in L

The Collect.

ALMIGHTY God, who seest that
power of ourselves to help ourselv
both outwardly in our bodies, and inw
souls; that we may be defended from a
which may happen to the body, and
thoughts which may assault and hu
through Jesus Ch

the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom

of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return *unto* my house whence I came out. And when he *cometh, he findeth* it swept and garnished. Then *goeth he and* taketh to him seven other spirits *more wicked than* himself, and they enter in, and *dwell there;* and the last state of that man is worse

than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did

on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, *not of this* building; neither by the blood of goats *and calves;* but by his own blood he entered in once *into the holy* place, having obtained eternal redemption *for us.* For if the blood of bulls and of goats, *and the ashes* of an heifer sprinkling the unclean,

sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our

flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then *was fulfilled* that which was spoken by Jeremy the *prophet, saying,* And they took the thirty pieces of *silver, the price* of him that was valued, whom they *of the children* of Israel did value, and gave them *for the potter's* field, as the Lord appointed me.)

And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the *reed*, and smote him on the head. And after *that they had* mocked him they took the robe off *from him*, and put his own raiment on him, and

led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there: and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies *of saints* which slept arose, and came out of the graves *after his resurrection*, and went into the holy city, *and appeared* unto many. Now when the centurion, *and they that* were with him, watching Jesus, saw *the earthquake*, and those things that were done,

they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led *them* through the deep as an horse in the *wilderness*, that they should not stumble? As a *beast goeth* down into the valley, the Spirit of the

he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the

chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. L. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave

my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests *moved* the people, that he should rather release *Barabbas* unto them. And Pilate answered, and *said again* unto them, What will ye then that I *shall do unto* him whom ye call the King of the *Jews?* And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a

spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by *the* sacrifice of himself. And as it is appointed *unto men once* to die, but after this the judgement: *so Christ* was once offered to bear the sins *of many*; and unto them that look for him shall *he appear the* second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them

which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel *unto him from* heaven, strengthening him. And *being in an agony*, he prayed more earnestly: and *his sweat was as it* were great drops of blood falling *down to the* ground. And when he rose up from *prayer, and was* come to his disciples, he found them

sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will

not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For *this cause* many are weak and sickly among you, *and many* sleep. For if we would judge ourselves, *we should* not be judged. But when we are judged, *we are chastened* of the Lord, that we should not be *condemned* with the world. Wherefore, my brethren

when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, *saying*, Away with this man, and release unto us *Barabbas*: (who for a certain sedition made in the *city*, and for murder, was cast into prison.) Pilate

therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive

the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them *all ignorance*, hardness of heart, and contempt of thy *Word*; and so fetch them home, blessed Lord, to *thy flock*, that they may be saved among the rem-

nant of the true Israelites, and be made one fol
under one shepherd, Jesus Christ our Lord, who livet
and reigneth with thee and the Holy Spirit, one Go
world without end. *Amen.*

The Epistle. Heb. x. 1.

THE law having a shadow of good things to com
and not the very image of the things, can neve
with those sacrifices, which they offered year by yea
continually, make the comers thereunto perfect: fo
then would they not have ceased to be offered
because that the worshippers once purged shoul
have had no more conscience of sins. But in thos
sacrifices there is a remembrance again made
sins every year. For it is not possible that th
blood of bulls and of goats should take away sin
Wherefore, when he cometh into the world, he saith
Sacrifice and offering thou wouldest not, but a bod
hast thou prepared me: In burnt-offerings and s
crifices for sin thou hast had no pleasure: Then sai
I, Lo, I come (in the volume of the book it
written of me) to do thy will, O God. Above, whe
he said, Sacrifice and offering, and burnt-offering
and offering for sin thou wouldest not, neither had
pleasure therein, which are offered by the Law: the
said he, Lo, I come to do thy will, O God. H
taketh away the first, that he may establish th
second. By the which will we are sanctified, throug
the offering of the body of Jesus Christ once fo
all. And every priest standeth daily ministerin
and offering oftentimes the same sacrifices, whic
can never take away sins. But this man, after h
had offered one sacrifice for sins, for ever sat dow
on the right hand of God; from henceforth expec
ing till his enemies be made his foot-stool. For b
one offering he hath perfected for ever them th
are sanctified: Whereof the Holy Ghost also is
witness to us: for after that he had said befor
This is the covenant that I will make with the
after those days, saith the Lord, I will put m
laws into their hearts, and in their minds will
write them; and their sins and iniquities will
remember no more. Now where remission of the
is, there is no more offering for sin. Having ther
fore, brethren, boldness to enter into the holiest
the blood of Jesus, by a new and living way, w
he hath consecrated for us, through the vail, th

to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that *saying*, he brought Jesus forth, and sat down in the *judgement*-seat, in a place that is called the Pave*ment*, but in the Hebrew, Gabbatha. And it was

the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus *therefore had* received the vinegar, he said, It is *finished:* and he bowed his head, and gave up the *ghost. The* Jews therefore, because it was the preparation, that the bodies should not remain

the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject *unto* him.

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ At Morning Prayer, instead of the Psalm, *O come, let us sing,* &c. these Anthems shall be sung or said.

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead *indeed unto* sin: but alive unto God through Jesus *Christ our* Lord. Rom. vi. 9.

CHRIST is risen from the dead: and become *the* first-fruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Colos. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So *they ran* both together; and the other disciple did

outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us

to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the *village* whither they went; and he made as *though* he would have gone further: but they constrained *him*, saying, Abide with us, for it is towards *evening*, and the day is far spent. And he went in to

tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, th

day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them,

and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. *I am the good* shepherd, and know my sheep, and *am known* of mine. As the Father knoweth me, *even so know* I the Father: and I lay down my life

for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye *shall see* me; and, Because I go to the Father? They *said* therefore, What is this that he saith, A little *while*? we cannot tell what he saith. Now Jesus *knew* that they were desirous to ask him, and said

unto them. Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said *these things* unto you, sorrow hath filled your heart. *Nevertheless,* I tell you the truth; it is expedient *for you that* I go away: for if I go not away, the

Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name:

ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the *Kingdom* of God: and, being assembled together *with them*, commanded them that they should not *depart from* Jerusalem, but wait for the promise of

the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension-Day.

The Collect.

O *GOD* the King of glory, who hast exalted thine *only* Son Jesus Christ with great triumph unto

how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. *The Word* which God sent unto the children of *Israel*, preaching peace by Jesus Christ: (he is Lord *of all;*) that Word, I say, ye know, which was pub-

lished throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth *the light*, neither cometh to the light, lest his deeds *should* be reproved. But he that doeth truth *cometh to the* light, that his deeds may be made manifest, *that* they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not *but for to* steal, and to kill, and to destroy: I am *come that* they might have life, and that they might *have it* more abundantly.

Trinity-Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,

saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their *trust* in thee, mercifully accept our prayers;

and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from

the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death *unto life*, because we love the brethren. He that *loveth not his* brother abideth in death. Whosoever *hateth his* brother is a murderer: and ye know that *no murderer* hath eternal life abiding in him. Hereby

perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that *my house* may be filled. For I say unto you, That *none of those* men which were bidden shall taste of *my supper.*

The third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine *just persons*, which need no repentance. Either *what woman* having ten pieces of silver, if she *lose one piece*, doth not light a candle, and sweep

the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto

them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon *him to* hear the Word of God, he stood by the lake *of Gennesareth*, and saw two ships standing by the *lake*; but the fishermen were gone out of them, and

were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his *death*, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded

your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the

flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that

Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all theee things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And *the lord* commended the unjust steward, because he *had done* wisely: for the children of this world are *in their* generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and *compass* thee round, and keep thee in on every *side*, and shall lay thee even with the ground, and *thy children* within thee; and they shall not leave

in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and

despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the *midst of* the coasts of Decapolis. And they bring

unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could *have* given life, verily righteousness should have *been* by the Law. But the Scripture hath concluded *all under* sin, that the promise by faith of Jesus *Christ* might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us *the increase* of faith, hope, and charity; and, *that we may* obtain that which thou dost promise,

make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with *thy* perpetual mercy: and, because the frailty of

man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the *grass of* the field, which to-day is, and to morrow is *cast into* the oven; shall he not much more clothe *you, O* ye of little faith? Therefore take no thought,

saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there *was a dead* man carried out, the only son of his *mother*, and she was a widow; and much people of *the city* was with her. And when the Lord saw her,

he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bid-

den of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and great commandment. And the second is *like unto it*, Thou shalt love thy neighbour as *thyself*. On these two commandments hang all the *Law and* the Prophets. While the Pharisees were

gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may *have to give* to him that needeth. Let no corrupt *communication* proceed out of your mouth, but that *which is* good to the use of edifying, that it may *minister* grace unto the hearers. And grieve not the

Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled *with* the Spirit; speaking to yourselves in psalms, *and* hymns, and spiritual songs; singing and making *melody* in your heart to the Lord; giving thanks *always* for all things unto God and the Father, in

the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour

of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole *house*. This is again the second miracle that Jesus *did*, when he was come out of Judæa into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness: that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) or your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him,

and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who *shall* change our vile body, that it may be fashioned *like* unto his glorious body, according to the working *whereby* he is able even to subdue all things unto *himself*.

The Gospel. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that

ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The five and twentieth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute *judgement* and justice in the earth. In his days Ju*dah* shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called,

THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily

obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me, and I will make you fishers of men. And they straight-

way left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger *and behold* my hands; and reach hither thy hand, *and thrust it* into my side; and be not faithless, but *believing.* And Thomas answered and said unto

him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a

vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord. (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And *every one that* hath forsaken houses, or brethren, *or sisters,* or father, or mother, or wife, or children, or *lands, for* my Name's sake, shall receive an hundred-

fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the *Lord*; (as it is written in the Law of the Lord, *Every* male that openeth the womb shall be called *holy* to the Lord;) and to offer a sacrifice, accord-

ing to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the *traitor* Judas didst choose thy faithful servant *Matthias* to be of the number of the twelve Apostles; *Grant* that thy Church, being alway preserved

from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said. Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled *at his saying*, and cast in her mind what manner of *salutation this* should be. And the angel said unto *her, Fear not,* Mary; for thou hast found favour

with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;

that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son *Jesus Christ* to be the way, the truth, and the life; *hat, following* the steps of thy holy Apostles, Saint *hilip* and Saint James, we may stedfastly walk in

the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith

unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And *there stood* up one of them named Agabus, and signified *by the* Spirit, that there should be great dearth *throughout* all the world; which came to pass in the

days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed,

and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid. say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in *the house* of his servant David; as he spake by the

mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two

soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all the

he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27, *and part of Chap.* xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be

your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto *me; that* ye may eat and drink at my table in my *kingdom*, and sit on thrones judging the twelve tribes *of Israel.*

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need *not* a physician, but they that are sick. But go ye *and* learn what that meaneth, I will have mercy, *and not* sacrifice; for I am not come to call the *righteous*, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which *believe in* me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto

the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholsome medicines of the doctrine delivered by him, all the diseases of our souls may be healed: through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. *And* Tychicus have I sent to Ephesus. The cloke *that* I left at Troas with Carpus, when thou comest, *bring* with thee; and the bookes, but especially the *parchments*. Alexander the copper-smith did me

much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord *Jesus Christ.* I will therefore put you in remem-

brance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in

mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthali were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Symeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Isachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which *sitteth* upon the throne, and unto the Lamb. And *all the* angels stood round about the throne, and

about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

PART III.

DEVOTIONS AFTER COMMUNION—THANKSGIVING, &c.

Thanksgiving after Communion.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness : praise Him in the firmament of His power.
2 Praise Him in His noble acts : praise Him according to His excellent greatness.
3 Praise Him in the sound of the trumpet : praise Him upon the lute and harp.
4 Praise Him in the cymbals and dances : praise Him upon the strings and pipe.
5 Praise Him upon the well-tuned cymbals : praise Him upon the loud cymbals.
6 Let every thing that hath breath : praise the Lord.
Glory be to the Father, and to the Son : and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.
O ye Angels of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.
O ye Children of men, bless ye the Lord : praise Him, and magnify Him for ever.
O let Israel bless the Lord : praise Him, and magnify Him for ever.
O ye Priests of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.
O ye Servants of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.
O ye Spirits and Souls of the Righteous, bless ye the Lord : praise Him, and magnify Him for ever.
O ye Holy and Humble Men of heart, bless ye the Lord : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise Him, and magnify Him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Song of Symeon. Nunc Dimittis.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen: Thy Salvation,

Which Thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

O PRAISE the Lord, ye angels of His, ye that excel in strength: ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord all ye His hosts: ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion: praise thou the Lord, O my soul.

ALMIGHTY and everliving God, I most heartily thank Thee, for that Thou dost vouchsafe to feed me, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure me thereby of Thy favour and goodness towards me; and that I am a very member incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and am also an heir through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And I most humbly beseech thee, O heavenly Father, so to assist me *with Thy* grace, that I may continue in that holy *fellowship*, and do all such good works as Thou hast *prepared* for me to walk in; through Jesus Christ *our Lord*, to whom, with Thee and the Holy Ghost, *be all* honour and glory, world without end. Amen.

S. Thomas Aquinas.

I GIVE thanks to Thee, O holy Lord, Almighty Father, Eternal God, who, not for my merits, but solely out of Thy merciful condescension, hast vouchsafed to feed me a sinner. Thine unworthy servant, with the most precious Body and Blood of Thy Son our Lord Jesus Christ. And I pray that this Holy Communion may not render me guilty and exposed to condemnation, but may plead for my pardon and salvation. Let it be to me a riddance of my faults; an extermination of evil desires; an increase of love and patience, humility and obedience, and all virtues; a firm defence against the snares of all enemies, whether visible or invisible; a perfect quieting of all excited feeling, whether carnal or spiritual; a steadfast cleaving to Thee, the one true God; and a happy consummation of the end of my life. And I pray Thee that Thou wouldest vouchsafe to bring me, a sinner, to that ineffable Banquet, where Thou, with Thy Son and the Holy Spirit, art to Thy Saints true Light, full Satisfaction, everlasting Joy, complete Delight, and perfect Happiness; through the same Jesus Christ our Lord. Amen.

WHAT reward shall I give unto the Lord for all the benefits He hath done unto me? O that my lips were opened, and my mouth filled with Thy praise, that I might sing of Thy glory and honour all the day long, and tell of all Thy wondrous works! Praise the Lord then, O my soul, and all that is within me praise His Holy Name. Praise the Lord. O my soul, and forget not all His benefits, who forgiveth all thy sins, and by virtue of this Sacrament healeth all thine infirmities; who saveth thy life from destruction, and crowneth with mercy and loving-kindness; who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

A TABLE OF PRAYER-BOOK COLLECTS,

FOR EVERY CHRISTIAN GRACE.

Holy Ghost, Comfort of	First Sunday after Ascension Day.
——— Illumination of	Whitsunday.
——— Direction of	Nineteenth Sunday after Trinity.
——— Manifold gifts of	S. Barnabas.
Means of grace — Hearing	S. Bartholomew. S. Luke.
Means of grace — Reading	Second Sunday in Advent.
Means of grace — Fasting	First Sunday in Lent.
Means of grace — Praying	Tenth and twenty-third Sundays after Trinity.
Conversion from sin	First Sunday in Advent. First Sunday after Easter. S. Andrew. S. James. S. Matthew.
Pardon of sin, and acceptance with God	Twelfth, twenty-first, and twenty-fourth Sundays after Trinity. Purification of B.V.M. Second Sunday after Epiphany.
To rescue us from temptation	Fourth Sunday in Advent. Fourth Sunday after Epiphany. Eighteenth Sunday after Trinity.
To enable us to do good	Fifth Sunday after Easter. First, ninth, eleventh, thirteenth, seventeenth, and twenty-fifth Sundays after Trinity.

To bring us to glory	Epiphany. Sixth Sunday after Epiphany.
Charity	Quinquagesima.
Mortification	Circumcision. Easter Eve.
Contrition	Ash Wednesday.
Sincerity	Third Sunday after Easter.
Love of God and His laws	Fourth Sunday after Easter. Sixth and fourteenth Sundays after Trinity.
Heavenly desires	Ascension Day.
Faith, right	Trinity Sunday.
Faith, firm	Seventh Sunday after Trinity. S. Thomas. S. Mark.
Imitation of Christ	Sixth Sunday in Lent. Second Sunday after Easter.
Imitation of Saints	S. Stephen. S. Paul. S.S. Philip and James. S. John Baptist. Innocents. All Saints.
Guarding of Angels and God's providence	Second, third, fourth, and twentieth Sundays after Trinity. S. Michael.
Deliverance from enemies	Third Sunday in Lent.
Deliverance from judgments	Septuagesima. Sexagesima. Fourth Sunday in Lent.
Support under afflictions	Third and fourth Sundays after Epiphany.
Defence from evil, and supply of good	Eighth and fifteenth Sundays after Trinity.

INTROITS.

Advent.

1

Isaiah xlv. 8.

Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, and let them bring forth salvation.

Psalm xix. 1.

The heavens declare the glory of God : and the firmament sheweth His handy-work.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, and let them bring forth salvation.

[Note, *that the Introit is always to be repeated after the Psalm, as above.*]

Christmas.

At the first celebration on Christmas Day.

2

Psalm xix. 5, 6.

He cometh forth as a Bridegroom out of His *cham*ber, and rejoiceth as a giant to run His course. *He goeth* forth from the uttermost part of heaven.

Psalm xix. 1.

The heavens declare the glory of GOD : and the firmament sheweth His handy-work.

Glory be to the FATHER, &c.

3

At the second celebration on Christmas Day.

Isaiah ix. 2.

The people that walked in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined.

Psalm lxxxv. 1.

LORD, Thou art become gracious unto Thy land: Thou hast turned away the captivity of Jacob.

Glory be to the FATHER, &c.

4

At the third celebration on Christmas Day, and till the Epiphany.

Isaiah ix. 6.

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty GOD, The Everlasting FATHER, The Prince of Peace.

Psalm xcviii. 1.

O sing unto the LORD a new song : for He hath done marvellous things.

Glory be to the FATHER, &c.

St. Stephen's Day.

5

Psalm cxix. 23, 86.

Princes did sit and speak against me : they persecute me falsely, O be Thou my help; for Thy servant is occupied in Thy statutes.

Psalm cxix. 1.

Blessed are those that are undefiled in the way : *and walk in* the law of the LORD.

Glory be to the FATHER, &c.

St. John the Evangelist's Day.

6 In the midst of the congregation he opened his mouth, and the LORD filled him with the Spirit of wisdom and understanding, and clothed him with a robe of glory. Psalm xcii. 1.

It is a good thing to give thanks unto the LORD: and to sing praises unto Thy Name, O most Highest. Glory be to the FATHER, &c.

The Innocents' Day.

7 Psalm viii. 2.

Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies. Psalm viii. 1.

O LORD our Governor: how excellent is Thy Name in all the world. Glory be to the FATHER, &c.

The Epiphany.

8 Behold the LORD, the Ruler is come: and dominion, power, and empire, are in His hand. Psalm viii. 1.

Give the king Thy judgments, O GOD: and T righteousness unto the king's son. Glory be to the FATHER, &c.

From the Epiphany to Septuagesi

9 Psalm lxvi. 3.

...orld shall worship Thee: sing

Psalm lxvi. 1.

O be joyful in GOD, all ye lands: sing praises unto the honour of His Name, make His praise to be glorious.

Glory be to the FATHER, &c.

Septuagesima, &c.

10

Psalm xviii. 3–6.

The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

The pains of hell came about me: the snares of death overtook me.

In my trouble I will call upon the LORD: and complain unto my GOD.

So shall He hear my voice out of His holy temple: and my complaint shall come before Him, it shall enter even into His ears.

Psalm xviii. 1.

I will love Thee, O LORD, my strength; the LORD is my stony rock, and my defence: my SAVIOUR, my GOD, and my might, in Whom I will trust, my buckler, the horn also of my salvation, and my refuge.

Glory be to the FATHER, &c.

Ash-Wednesday to the Fifth Sunday in Lent.

11

Wisdom xi. 23, 24.

Thou hast mercy upon all, O LORD, and abhorrest nothing which Thou hast made, and winkest at the sins of men, because they should amend, and sparest them; for thou art the LORD our GOD.

Psalm lvii. 1.

Be merciful unto me, O GOD, be merciful unto me: for my soul trusteth in Thee.

Glory be to the FATHER, &c.

The Fifth Sunday in Lent, otherwise called Passion Sunday.

12

Phil. ii. 8, 9.

Our LORD JESUS CHRIST humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore GOD also hath highly exalted Him, and given Him a Name which is above every name.

Psalm lxxxix. 1.

My song shall be alway of the loving-kindness of the LORD: with my mouth will I ever be shewing Thy truth from one generation to another.

[Note, *that the Gloria Patri is not said till Easter, but the Introit is repeated as at other times.*]

The Sixth Sunday in Lent, otherwise called Palm Sunday.

13

Psalm xxii. 19, 21.

Be not Thou far from me, O LORD: Thou art my succour, haste Thee to help me. Save me from the lion's mouth: Thou hast heard me also from among the horns of the unicorns.

Psalm xxii. 1.

My GOD, my GOD, look upon me; why hast Thou forsaken me: and art so far from my health and from the words of my complaint?

Easter Day, and during the Octave.

14

1 Cor. xv. 20.

CHRIST is risen from the dead: Alleluia!
O death, where is thy sting? Alleluia!
O grave, where is thy victory? Alleluia!
Alleluia! Alleluia!

Psalm xciii. 1.

The LORD is King, and hath put on glorious apparel : the LORD hath put on His apparel, and girded Himself with strength.

Glory be to the FATHER, &c.

Or the following.

15

Psalm cxxxix. 18, 4, 5.

I wake up and am present with Thee.
Alleluia!
Thou hast laid Thine hand upon me.
Alleluia!
Thy knowledge is become wonderful.
Alleluia! Alleluia!

Psalm cxxxix. 1.

O LORD, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine uprising.

Glory be to the FATHER, &c.

From the Octave of Easter to Ascension Day.

16

1 Cor. v. 7, 8.

CHRIST our Passover is sacrificed for us: Alleluia! therefore let us keep the feast with the unleavened bread of sincerity and truth. Alleluia! Alleluia!

Psalm cxviii. 24.

This is the day which the LORD hath made : we will rejoice, and be glad in it.

Glory be to the FATHER, &c.

Ascensiontide.

17

Acts i. 11.

Ye men of Galilee, why stand ye gazing up into heaven? Alleluia! This same JESUS, Which is taken up from you into heaven, shall so come in

Like manner as ye have seen Him go into heaven. Alleluia! Alleluia! Alleluia!

O clap your hands together, all ye people: O sing unto God with the voice of melody.

Glory be to the FATHER, &c.

18

Psalm xlvii. 5.

God is gone up with a merry noise: and the LORD with the sound of the trumpet. Alleluia!

Psalm lxviii. 18.

Thou hast gone up on high: Thou hast led captivity captive.

Glory be to the FATHER, &c.

Whitsuntide.

19

Wisdom i. 7.

The SPIRIT of the LORD filleth the world, Alleluia! and that which containeth all things hath knowledge of the voice. Alleluia! Alleluia! Alleluia!

Psalm lxviii. 1.

Let God arise, and let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the FATHER, &c.

Trinity Sunday.

20

Blessed be the HOLY TRINITY, and the UNDIVIDED UNITY. We will give glory to Him, because He hath shewn His mercy upon us.

Psalm viii. 1.

O LORD our Governor: how excellent *is* Thy *Name in* all the world!

Glory be to the FATHER, &c.

The Conversion of St. Paul.

21

2 Tim. i. 12.

I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Psalm cxxxix. 1.

O LORD, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine uprising.

Glory be to the FATHER, &c.

The Purification of St. Mary the Virgin.

22

Psalm xlviii. 8, 9.

We wait for Thy loving-kindness, O GOD: in the midst of Thy temple.

O GOD, according to Thy Name, so is Thy praise unto the world's end: Thy right Hand is full of righteousness.

Psalm xlviii. 1.

Great is the LORD, and highly to be praised: in the city of our GOD, even upon His holy hill.

Glory be to the FATHER, &c.

Annunciation of the Blessed Virgin Mary.

23

Isaiah xlv. 8.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation.

Psalm lxxxv. 1.

LORD, Thou art become gracious unto Thy land: *Thou hast* turned away the captivity of Jacob.

Glory be to the FATHER, &c.

Nativity of St. John Baptist.

24

Isaiah xlix. 1, 2.

The LORD hath called me from the womb: from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His Hand hath He hid me, and made me a polished shaft.

Psalm cxxxix. 1.

O LORD, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine uprising.

Glory be to the FATHER, &c.

St. Michael and all Angels.

25

Psalm ciii. 20.

O praise the LORD, all ye His angels, ye that excel in strength: ye that fulfil His commandment, and hearken to the voice of His word.

Psalm ciii. 1.

Praise the LORD, O my soul: and all that is within me praise His holy Name.

Glory be to the FATHER, &c.

All Saints.

26

Let us all rejoice in the LORD, celebrating a festival-day in honour of all the Saints, at whose solemnity the Angels rejoice, and give praise to the SON of GOD.

Psalm xxxiii. 1.

Rejoice in the LORD, O ye righteous: for it *becometh* well the just to be thankful.

Glory be to the FATHER, &c.

Festivals of Apostles.

27

Thou shalt make them princes over all the earth: they shall remember Thy Name, O LORD.

Psalm xlv. 17.

Instead of thy fathers thou shalt have children; whom thou mayest make princes in all lands.

Glory be to the FATHER, &c.

Festivals of Evangelists.

28

In the midst of the congregation he opened his mouth, and the LORD filled him with the Spirit of wisdom and understanding, and clothed him with a robe of glory.

Psalm xcii. 1.

It is a good thing to give thanks unto the LORD: and to sing praises unto Thy Name, O most Highest.

Glory be to the FATHER, &c.

Feast of the Dedication of a Church.

29

Genesis xxviii. 17.

How dreadful is this place! this is none other but the house of GOD, and this is the gate of Heaven.

Psalm lxxxiv. 1, 2.

O how amiable are Thy dwellings: Thou LORD of hosts!

My soul hath a desire and longing to enter into the courts of the LORD: my heart and my flesh *rejoice in* the living GOD.

Glory be to the FATHER, &c.

For Common Use.

30

Psalm xliii. 4.

I will go unto the altar of GOD, even unto the GOD of my joy and gladness.

Psalm xliii.

Give sentence with me, O GOD, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

For Thou art the GOD of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me?

O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

And that I may go unto the altar of GOD, even unto the GOD of my joy and gladness: and upon the harp will I give thanks unto Thee, O GOD, my GOD.

Why art thou so heavy, O my soul : and why art thou so disquieted within me?

O put thy trust in GOD : for I will yet give Him thanks, Which is the help of my countenance and my GOD.

Glory be to the FATHER, &c.

31

Psalm xlii. 1, 2.

Like as the hart desireth the waterbrooks : so longeth my soul after Thee, O GOD.

My soul is athirst for GOD, yea, even for the living GOD : when shall I come to appear before the presence of GOD?

Psalm xliii. 3, 4.

O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

And that I may go unto the altar of GOD, even *unto the* GOD of my joy and gladness.

Glory be to the FATHER, &c.

Hymns.

1 "*The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?*"

NOW, my tongue, the mystery telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till He closed with wondrous ending
His most patient life of woe.

That last night, at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then, more precious Food supplying,
Gives Himself with His own Hand.

Word-made-Flesh true bread He maketh
By His Word His Flesh to be;
Wine His Blood; which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

PART 2.

Therefore we, before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing
To the Father, and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever too His love confessing,
Who from Both with Both is One. Amen.

2 *"So man did eat angels' food."*

LO! the Angels' Food is given
To the pilgrim who hath striven;
See the children's Bread from heaven,
Which on dogs may ne'er be spent:
Truth the ancient types fulfilling,
Isaac bound, a victim willing,
Paschal Lamb its life-blood spilling,
Manna to the fathers sent.

Very Bread, Good Shepherd, tend us;
Jesu, of Thy love befriend us;
Thou refresh us, Thou defend us,
Thine eternal goodness send us
In the land of life to see:
Thou Who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with Thy Saints, though lowest,
Where the heavenly Feast Thou shewest,
Fellow-heirs and guests to be. Amen.

3 *"As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me."*

THE Heavenly Word proceeding forth
Yet leaving not the Father's side,
Accomplishing His work on earth
Had reached at length life's eventide.

By false disciple to be given
To foemen for His life athirst,
Himself, the very Bread of Heaven,
He gave to His disciples first.

He gave Himself in either kind,
His precious Flesh, His precious Blood;
In love's own fulness thus designed
Of the whole man to be the Food.

By Birth their Fellow-man was He;
Their Meat, when sitting at the Board;
He died, their Ransomer to be;
He ever reigns, their great Reward.

PART 2.

O Saving Victim, opening wide
The gate of heaven to man below,

Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, Blest One in Three;
O grant us life that shall not end
In our true native land with Thee. Amen.

4 *"Jesus said unto them, I am the Bread of Life."*

THEE we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying Lord,
Who living Bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.

Fountain of goodness, Jesu, Lord and God,
Cleanse us, unclean, with Thy most cleansing Blood;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory and Thy grace. Amen.

5 *"Wisdom saith, Come eat of my bread, and drink of the wine which I have mingled."*

DRAW nigh and take the Body of the Lord,
And drink the holy Blood for you outpoured.

Saved by that Body and that holy Blood,
With souls refreshed, we render thanks to God.

Salvation's Giver, Christ, the Only Son,
By His dear Cross and Blood the victory won.

Offered was He for greatest and for least,
Himself the Victim, and Himself the Priest.

Victims were offered by the law of old,
Which in a type this heavenly mystery told.

He, Ransomer from death, and Light from shade,
Now gives His holy grace His saints to aid.

Approach ye then with faithful hearts sincere,
And take the safeguard of salvation here.

He, that His saints in this world rules and shields,
To all believers life eternal yields;

With heavenly bread makes them that hunger whole,
Gives living waters to the thirsting soul.

Alpha and Omega, to Whom shall bow
All nations at the Doom, is with us now. Amen.

6 "*He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.*".

O FOOD that weary pilgrims love,
O Bread of Angel-hosts above,
O Manna of the Saints,
The hungry soul would feed on Thee;
Ne'er may the heart unsolaced be
Which for Thy sweetness faints.

O Fount of love, O cleansing Tide,
Which from the Saviour's pierced Side
And Sacred Heart dost flow,
Be ours to drink of Thy pure rill,
Which only can our spirits fill,
And all our need bestow.

Lord Jesu, Whom, by power Divine
Now hidden 'neath the outward sign,
We worship and adore,
Grant, when the veil away is rolled,
With open face we may behold
Thyself for evermore. Amen.

7 "*We have an Altar.*"

ONCE, only once, and once for all,
His precious life He gave;
Before the Cross our spirits fall,
And own it strong to save.

"One offering, single and complete,"
With lips and heart we say;
But what He never can repeat
He shews forth day by day.

For, as the Priest of Aaron's line
Within the Holiest stood,
And sprinkled all the mercy-shrine
With sacrificial blood;

So He, Who once atonement wrought,
Our Priest of endless power,
Presents Himself for those He bought
In that dark noontide hour.

His Manhood pleads where now It lives
On heaven's eternal Throne,
And where in mystic rite He gives
Its Presence to His own.

And so we shew Thy death, O Lord,
Till Thou again appear;
And feel, when we approach Thy Board,
We have an Altar here.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run. Amen.

8

"Thou art a Priest for ever."

ALLELUIA! sing to Jesus!
His the sceptre, His the Throne;
Alleluia! His the triumph,
His the victory alone;
Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His Blood.

Alleluia! not as orphans
Are we left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how:
Though the cloud from sight received Him,
When the forty days were o'er,
Shall our hearts forget His promise,
"I am with you evermore"?

Alleluia! Bread of Angels,
Thou on earth our Food, our Stay;
Alleluia! here the sinful
Flee to Thee from day to day;
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the sinless
Sweep across the crystal sea.

Alleluia! King Eternal,
Thee the Lord of lords we own;
Alleluia! born of Mary,
Earth Thy footstool, heaven Thy Throne:
Thou within the veil hast entered,
Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
In the Eucharistic Feast.

Alleluia! sing to Jesus!
His the sceptre, His the Throne;
Alleluia! His the triumph,
His the victory alone;
Hark, the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His Blood. Amen.

9 *"Come, for all things are now ready."*

MY God, and is Thy Table spread,
And doth Thy Cup with love o'erflow?
Thither be all Thy children led,
And let them all Thy sweetness know.

Hail, sacred Feast, which Jesus makes,
Rich banquet of His Flesh and Blood!
Thrice happy he who here partakes
That sacred Stream, that heavenly Food.

Why are its dainties all in vain
Before unwilling hearts displayed?
Was not for them the victim slain?
Are they forbid the children's Bread?

O let Thy Table honoured be,
And furnished well with joyful guests;
And may each soul salvation see,
That here its sacred pledges tastes.

To Father, Son, and Holy Ghost,
The God Whom heaven and earth adore,
From men and from the Angel-host
Be praise and glory evermore. Amen.

10 *"This do in remembrance of Me."*

BREAD of heaven, on Thee we feed,
For Thy Flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread;

Day by day with strength supplied
Through the life of Him Who died.

Vine of heaven, Thy Blood supplies
This blest Cup of Sacrifice;
Lord, Thy Wounds our healing give,
To Thy Cross we look and live:
Jesus, may we ever be
Grafted, rooted, built in Thee. Amen.

11 *"The Lord's Table."*

AUTHOR of life Divine,
Who hast a Table spread,
Furnished with mystic Wine
And everlasting Bread,
Preserve the life Thyself hast given,
And feed and train us up for heaven.

Our needy souls sustain
With fresh supplies of love,
Till all Thy life we gain,
And all Thy fulness prove,
And, strengthened by Thy perfect grace,
Behold without a veil Thy Face. Amen.

12 *"My Flesh is meat indeed, and My Blood is drink indeed."*

O GOD, unseen yet ever near,
Thy Presence may we feel;
And, thus inspired with holy fear,
Before Thine Altar kneel.

Here may Thy faithful people know
The blessings of Thy love,
The streams that through the desert flow,
The manna from above.

We come, obedient to Thy Word,
To feast on heavenly Food;
Our meat the Body of the Lord,
Our drink His precious Blood.

Thus may we all Thy Word obey,
For we, O God, are Thine;
And go rejoicing on our way,
Renewed with strength Divine. Amen.

13 "*I love them that love Me: and those that seek Me early shall find Me.*"

WE pray Thee, heavenly Father,
To hear us in Thy love,
And pour upon Thy children
The unction from above;
That so in love abiding,
From all defilement free,
We may in pureness offer
Our Eucharist to Thee.

Be Thou our Guide and Helper,
O Jesu Christ, we pray;
So may we well approach Thee,
If Thou wilt be the Way:
Thou, very Truth, hast promised
To help us in our strife,
Food of the weary pilgrim,
Eternal Source of Life.

And Thou, Creator Spirit,
Look on us, we are Thine;
Renew in us Thy graces,
Upon our darkness shine;
That, with Thy benediction
Upon our souls outpoured,
We may receive in gladness
The Body of the Lord.

O Trinity of Persons!
O Unity most High!
On Thee alone relying
Thy servants would draw nigh:
Unworthy in our weakness,
On Thee our hope is stayed,
And blest by Thy forgiveness
We will not be afraid. Amen.

14 "*In every place incense shall be offered unto My Name, and a pure offering.*"

AND now, O Father, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast,
O do Thine utmost for their souls' true weal;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come; O draw us to Thy feet,
Most patient Saviour, Who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In Thine own service make us glad and free,
And grant us never more to part with Thee. Amen.

16 *"The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed."*

I AM not worthy, Holy Lord,
That Thou shouldst come to me;
Speak but the Word; one gracious Word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there?
Lord, speak, and make me whole.

I am not worthy; yet, my God,
How can I say Thee nay?
Thee, Who didst give Thy Flesh and Blood
My ransom-price to pay.

O come! in this sweet morning hour
Feed me with Food Divine;
And fill with all Thy love and power
This worthless heart of mine. Amen.

16 *"He that eateth Me, even he shall live by Me."*

JESU, gentlest Saviour,
Thou art in us now,
Fill us with Thy Goodness,
Till our hearts o'erflow.

Multiply our graces,
Chiefly love and fear,
And, dear Lord, the chiefest,
Grace to persevere.

Oh, how can we thank Thee
For a Gift like this,
Gift that truly maketh
Heaven's eternal bliss!

Ah! when wilt Thou always
Make our hearts Thy home?
We must wait for heaven;
Then the day will come. Amen.

17 *"It is good for me to draw near to God."*

BEHOLD Thy servant drawing near
Thine altar, Lord, to-day;
And though I come with doubt and fear,
Oh! send me not away.

I would not dare to seek Thy Throne
With such a guilty soul,
But that Thy Flesh and Blood alone
Can make a sinner whole.

In faith, in love, I would receive,
With mingled joy and grief:
I would not question, but believe;
Help Thou mine unbelief.

By each Communion teach my feet
To go from strength to strength;
Till I, with all Thy faithful meet
Around Thy throne at length. Amen.

18 *"I am the Bread of Life."*

BREAD of the world in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead;

Look on the hearts by sorrow broken,
Look on the tears by sinners shed,
And be Thy feast to us the token
That by Thy grace our souls are fed. Amen.

19 *"As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come."*

BY Christ redeemed, to God restored,
We keep the memory adored,
And shew the death of our dear Lord
Until He come.

His body slain upon the tree,
His Life-blood, shed for us, we see;
Thus faith shall read the mystery
Until He come.

And thus His dark betrayal night
With His last advent we unite
By one bright chain of loving rite,
Until He come:—

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word,
The Lord shall come.

Oh! blessèd hope! With this elate
Let not our hearts be desolate,
But, strong in faith and patience, wait
Until He come! Amen.

20 *"My Presence shall go with thee."*

COME, O Jesu, to Thy table,
Come, for else we are not able
True refreshment to receive:

But if Thou vouchsafe to feed us,
To this feast of blessing lead us,
There to taste Thee and believe.

In the Bread which here is broken,
In the Wine, no empty token
Of an absent Lord we see.

Flesh and Blood indeed are given,
When by faith, O Bread of Heaven,
Not by sense, we feed on Thee.

Sweet it is, O Christ, to meet Thee,
In Thy Sacrament to greet Thee,
Thee, our God, as Host and Friend.

By Thy presence here prepare us
For the day when Thou shalt bear us
To the feast that knows no end. Amen.

21 *"Present your bodies a living sacrifice, holy, acceptable unto God."*

PART I.*

GREAT and glorious Father, humbly we adore Thee,
Poor and weak and helpless sinners in Thine eyes:
Yet, in meek obedience, low we fall before Thee,
Trusting, pleading only Jesu's Sacrifice.

Bowed beneath Thy footstool, yet with boldness pleading
This the only plea on which our hope relies,
Unto Thee, O Father, all Thy mercy needing,
Make we this Memorial of Christ's Sacrifice.

PART II.

To our brother sinners we repeat the story,
('Tis the Gospel story pictured to our eyes,)
Ever in this Service, till He comes in glory,
Showing forth the Saviour's priceless Sacrifice.

For His own dear members He is interceding,
Far above in light unseen by mortal eyes;
Yet is present now, His faithful children feeding,
Giving His own Self, their one true Sacrifice.

Then, O gracious Father, bent in reverence lowly,
We would taste the pledges we so dearly prize,
Food that none may dare to take with hands unholy,
Feasting on the once accepted Sacrifice. Alleluia! Amen.

PART III.

Hath He died to save us, in His love so tender,
And shall we repay Him naught but fruitless sighs?
Nay, our souls and bodies, all we have we render:
Father, for His sake accept our sacrifice.

* Part I. is to be sung with either Part II. or Part III.

Great and gracious Father, at Thy right hand glorious,
As our souls to Thee in trembling worship rise,
Lo! the Lamb once offered reigneth now victorious,
And the Angel choirs adore His Sacrifice!

We too would adore Thee, Saviour, ever raising
Praises to the Lamb who reigns above the skies.
Oh, the mercy boundless! Oh, the love amazing!
Glory be to Thee, our one true Sacrifice!
Alleluia. Amen.

22 *"I will love him, and will manifest Myself to him."*

HERE, O my Lord, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.
Here would I feed upon the Bread of God;
Here drink with Thee the royal Wine of heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin forgiven.

I have no help but Thine; nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.
Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing Blood:
Here is my robe, my refuge, and my peace—
Thy Blood, Thy righteousness, O Lord, my God!
Amen.

23 *"If any man eat of this Bread, he shall live for ever."*

JESU, ever present with Thy Church below,
In the day of gladness, in the night of woe,
From Thy holy altar life divine bestow.

Here we kneel before Thee, pleading face to face;
Here with awe adore Thee, thirsting for Thy grace;
That our hearts, O Saviour, may Thyself embrace.

We are frail and sinful, and no love can claim;
But withhold not from us, by Thy sacred Name,
Light to keep our footsteps from the paths of shame;

Strength to fight the battle with the powers of Death;
Trust to hold us steadfast in Thy holy Faith;
Comfort to sustain us to our latest breath.

Jesu, ever present with Thy Church below,
Hear us in our weakness, hear us in our woe:
Faint our souls and hungry; Bread of Life bestow!
Amen.

24 *"To know the love of Christ, which passeth knowledge."*

JESU, to Thy table led,
Now let every heart be fed
With the true and living Bread.

While in penitence we kneel,
Thy true presence let us feel,
All Thy wondrous Love reveal.

While on Thy dear Cross we gaze,
Mourning o'er our sinful ways,
Turn our sadness into praise.

When we taste the mystic Wine,
Of Thine out-poured Blood the sign,
Fill our hearts with love divine.

Draw us to Thy wounded Side,
Whence there flowed the healing tide;
There our sins and sorrows hide.

From the bonds of sin release,
Cold and wavering faith increase,
Lamb of God, grant us Thy peace.

Lead us by Thy pierced hand
Till around Thy throne we stand,
In the bright and better land. Amen.

25 *"We, being many, are one bread and one body, for we are all partakers of that one bread."*

O HOLY Jesu, Prince of Peace!
Thy peace be with us gathering round Thy board,
Where the dread presence of an unseen Lord
Waits to be gracious, charged with full release
To every heavy-laden soul
Which here remembers Thee.

Once more, as in that upper room,
Thou who didst love Thine own unto the end,
Thou whose dear voice to every sorrowing friend
Spoke the great promise through the deepening gloom,
Thou bidst us, Master of the Feast,
To-day remember Thee.

And e'en as in our hands we take
This broken bread, this precious cup of love,
Thy dying testament, which from above
Thou deignest ever new and fresh to make,
A fount of grace and life to all;
We do remember Thee.

Ours is the bond of love divine,
Which knits us each to all and all to each,
That love whose ever-lengthening cords can reach
From the white choir around Thy heavenly shrine
To those who come in faith to-day
Here to remember Thee.

Thy banquet over, as we go,
Strong in the strength of this celestial meat,
To tread the path of life with firmer feet,
To work the works which Thou hast bid us do,
Abide with us, O Lord, that still
We may remember Thee! Amen.

26 *"Which are the figures of the true."*

O LORD, refresh Thy flock!
Athirst to Thee they cry:
Thou art the Spiritual Rock
Whence they must drink, or die.

O Lord, our sickness heal!
Thou in our sufferings sore
Wert lifted up that we might feel
Sin's poison-fangs no more.

Preserve us, Lord, from death!
Thou art the Lamb, whose Blood
Sprinkled o'er Israel's doors in faith
A token was for good.

With many a bitter herb
Of wishes dear subdued,
'Tis meet that, dressed in pilgrim garb,
We take Thee for our food.

Away those types are cast,
And now Thyself we see;
Yet let each sign that cheered the past
Still lift our hearts to Thee. Amen.

27 *"Thou art a Priest for ever."*

THOU standest at the altar,
Thou offerest every prayer;
In faith's unclouded vision
We see Thee ever there.

Out of Thy Hand the incense
Ascends before the Throne,
Where Thou art interceding,
Lord Jesu, for Thine own.

And through Thy Blood accepted
With Thee we keep the feast;
Thou art Thyself the Victim,
Thou art Thyself the Priest.

We come, O only Saviour,
On Thee, the Lamb, to feed;
Thy Flesh is Bread from heaven,
Thy Blood is Drink indeed. Amen.

28 *"Remember me, O Lord, according to the favour that Thou bearest unto Thy people."*

O JESU Christ, remember,
When Thou shalt come again,
Upon the clouds of Heaven,
With all Thy shining train;

When every eye shall see Thee
In Deity revealed,
Who now upon this Altar
In silence art concealed;

Remember then, O Saviour,
I supplicate of Thee,
That here I bowed before Thee,
Upon my bended knee;

That here I owned Thy presence,
And did not Thee deny,
And glorified Thy greatness,
Though hid from human eye.

Accept, divine Redeemer,
The homage of my praise;
Be Thou the Light, and Honour,
And Glory of my days;

Be Thou my Consolation
When death is drawing nigh;
Be Thou my only Treasure
Through all eternity. Amen.

29 *"We are Members of His Body, of His Flesh, and of His Bones."*

COME, let me for a moment cast
All earthly thoughts away,
And muse upon the sacred Gift
Which I received to-day.

This morning that Eternal Lord,
Who is my Judge to be,
Came to this lowly tenement,
And stayed awhile with me.

With His celestial Flesh and Blood,
My fainting soul He fed;
With tender words of grace and love,
My heart He comforted.

He, Who of all that live and breathe
Is all the Life and Breath,
This morning deigned to visit me
In this my house of death.

He, Whose immensity transcends
Creation's utmost goal,
This morning deigned to be confined
Within my finite soul.

He, Who in endless wealth abounds,
The world's Possessor blest,
This morning deigned, oh, wondrous thought,
To be by me possessed.

He, Who in Awful Godhead sits
Upon His throne on high,
This morning entered my abode,
In His Humanity.

He, Who for me a trembling Babe,
On Mary's breast reclined,
This morning in my heart and flesh
His Deity enshrined.

O Soul of mine, reflect, reflect,
Consider, one by one,
What marvels of surpassing grace
Thy God in thee hath done.

His tender love with love repay,
Extol His sacred Name,
To all the world His greatness tell,
His graciousness proclaim. Amen.

30 "*I am that Bread of Life.*"

O KING of Beauty, Lord of Love,
True Bread and living Stay,
How dost Thou sweet Refreshment prove
To pilgrims on their way.

O precious Drops that from yon Font
Of comfort ever flow,
Who taste of these all toil surmount,
They sweeten every woe.

Manna Celestial daily spread,
Drink from the Rock outpoured,
Thus through the wild are nourished
Thy sorrowing children, Lord.

Thrice blessed they, who day by day
On Jesus' breast recline;
With Thee, indeed, no more we need,
Who giv'st Thyself to Thine. Amen.